THE

ASSEMBLY's SHORTER CATECHISM

EXPLAINED,

By Way of QUESTION and ANSWER.

PART SECOND.

Of the DUTY which GOD requires of MAN.

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2 Tim. i. 13. *Hold fast the Form of sound Words.*

THE FOURTH EDITION.

With some further CORRECTIONS and IMPROVEMENTS,

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THE PREFACE.

THIS ſecond part of the *Aſſembly's Shorter Catechiſm* explained, through various impediments, was not publiſhed, till about ſeven years after the firſt; which is the reaſon, why there is an edition more of the firſt, than of the ſecond part.

IN the *Preface* to the *firſt part* of this work, ſubſcribed by the Reverend Mr EBENEZER ERSKINE and ME, the uſefulneſs of ſound ſtandards of public authority, together with the divine warrant for ſuch compoſures, is briefly ſet forth; as likewiſe a ſhort account of the *method*, which the *Weſtminſter Aſſembly* moſt judiciouſly obſerve, in this compendious, and almoſt incomparable ſyſtem of divinity, *The* SHORTER CATECHISM.

BOTH theſe eminent lights, the Reverend Meſſ. EBENEZER and RALPH ERSKINES, who aſſiſted in compoſing and reviſing the *firſt part* of this *Catechiſm*, are, ſome years ago, removed to the upper ſanctuary by death; the *firſt* ſoon after

after *, and the *ſecond* a little before the publiſhing of it †: ſo that the charge of this *ſecond part* was, by a renewed recommendation of my brethren, laid upon me. They, indeed, promiſed to afford me materials, which ſome of them did, and I made all the uſe of them I could.

THIS performance, ſuch as it is, was never *judicially* read and approved by any of our judicatories, (though ſeveral of my brethren had opportunity to peruſe the moſt part of it, before the whole was caſt off); therefore any imperfections or weakneſſes that may be found therein, are not to be imputed to the body of miniſters, with whom I am, in providence, connected, but to myſelf only.

As to miſtakes in divinity, I dare not ſay there are none; but, if there are, I may be confident to affirm, there were none deſigned.

IN this edition, there are ſeveral queſtions added which were not in the former; parti-

* The Reverend Mr *Ebenezer Erſkine*, miniſter of the goſpel, firſt at Portmoak, and then at Stirling, died June 2. 1754. in the 74th year of his age, and fifty-firſt of his miniſtry. There were what amounted to four Octavo volumes of excellent ſermons, publiſhed in his own life-time, and a fifth after his death.

† The Reverend Mr *Ralph Erſkine*, miniſter of the goſpel at Dunfermline, died November 6. 1752. in the 68th year of his age, and forty-ſecond of his miniſtry in that place.

He publiſhed ſeveral polemical treatiſes on various ſubjects; but his practical works, both in proſe and verſe, are now collected into two large Folio volumes; to which is prefixed a preface, giving a ſhort account of the author.

cularly,

cularly, on the *ceremonial law*, which was the *typical goſpel* of the Jews; and others are altered and corrected, in the plaineſt way I could deviſe.

THE words of the *Shorter Catechiſm*, from which the explicatory queſtions are formed, are incloſed within *crotchets*, [as is done in the firſt part], to diſtinguiſh them from quotations out of the *Confeſſion* and *Larger Catechiſm*, whereof there are ſeverals, in both parts of this treatiſe: and the ſcripture-proofs are now ranged in ſuch an order, as the reader may ſee at firſt view, the branch of the anſwer, each of them is deſigned to confirm.

IT has been acknowledged in all ages, that the *catechetical* way of inſtructing, is the moſt ſpeedy and ſucceſsful method of conveying the knowledge of divine things; becauſe thereby the truths of God are brought level to the weakeſt capacity, being ſeparately propoſed, one after another, with plain, and diſtinct anſwers to each. If people then would be at the pains carefully to peruſe, particularly on Sabbath evenings, the helps that have been offered for underſtanding their Catechiſm, they ſhould ſoon have the experience of attaining ſome tolerable inſight into the leading principles of the Chriſtian religion; and by that means hear the word preached with more ſpiritual benefit to their own ſouls; and likewiſe be capable to diſtinguiſh truth from error, in many of the practical books that are among their

their hands: for *the firſt principles of the oracles of God* ought to be learned in the firſt place, and when the knowledge of theſe is once attained, a patent door will be opened to farther improvements; whereas, if the foundation is not laid, it is needleſs to dream of carrying up the fabrick. And indeed, herein lies the fatal miſtake of the moſt part of people, that though they can ſcarce repeat, far leſs underſtand their Catechiſm, yet they imagine they may read any other divine ſubject, that comes into their hands, with advantage; while, on the contrary, the underſtanding of their Catechiſm, in the *firſt place*, would be the moſt effectual and ſucceſsful mean, for their profiting by what they might read, or hear, during the whole remainder of their life.

GLASGOW,
May 3. 1765. JA. FISHER.

THE

SHORTER CATECHISM

EXPLAINED.

PART SECOND.

39. QUEST. *WHAT is the duty which God requireth of man?*

ANSW. The duty which God requireth of man, is obedience to his revealed will.

Queſt. 1. *Why are the* principles *of* faith, *in the* Shorter Catechiſm, *treated of, before* duties *of* obedience?

Anſw. To ſhew, that man's duty cannot be rightly performed, unleſs it flow from a *belief* of *theſe principles*, as the root and ſpring of it, Heb. xi. 6.

Queſt. 2. *What do you underſtand by man's* [duty]?

Anſw. That which he oweth to God, out of love and gratitude, Luke xvii. 10.

Queſt. 3. *What is it, that man* thus oweth *to God?*

Anſw. Conſtant and univerſal [*obedience*], 1 Sam. xv. 22.

Queſt. 4. *From whence doth our obligation of obedience to God ariſe?*

Anſw. From his univerſal ſupremacy, and ſovereign authority over us, as rational creatures, Lev. xviii. 5. who depend entirely upon him, for our *life, and breath, and all things*, Acts xvii. 25.

Queſt. 5. *What* motive *or* excitement *have* Chriſtians *above others, unto the duties of obedience?*

Anſw. They have the revelation of God's free love, mercy, and grace in Chriſt, bringing ſalvation unto them,

which ſhould teach them to *live ſoberly, righteouſly, and godly, in this preſent world*, Tit. ii. 11. 12.

Queſt. 6. *What is the only* rule *and* meaſure *of our obedience?*

Anſw. The [*revealed will*] of God, Iſ. viii. 20.

Queſt. 7. *Why is our obedience* limited *to God's* revealed will?

Anſw. Becauſe it is neceſſary that God ſhould ſignify to us, in what inſtances he will be obeyed, and the manner how our obedience is to be performed; otherwiſe, it would rather be a fulfilling of our own will than his, Micah vi. 8.

Queſt. 8. Where *hath God revealed his will, as the rule and meaſure of our obedience?*

Anſw. In the ſcriptures of the Old and New Teſtament, 2 Tim. iii. 16.

Queſt. 9. *What is the* difference *between God's* ſecret *and* revealed will?

Anſw. His ſecret will is *reſerved to himſelf*, as the rule of his own procedure; but his revealed will is *made known to us*, as the rule of our faith and obedience, Deut. xxix. 29. *The ſecret things belong unto the Lord our God: but thoſe things which are revealed, belong unto us, and to our children for ever, that we may do all the words of this law.*

Queſt. 10. *Is it not agreeable to the revealed will of God, that we give obedience to the juſt commands of our lawful ſuperiours?*

Anſw. Yes: for thus we are commanded, 1 Pet. ii. 13. *Submit yourſelves to every ordinance of man, for the Lord's ſake.*

Queſt. 11. *What is the* difference *betwixt the obedience we ſhould yield to* God, *and that which we ſhould give to our* lawful ſuperiours?

Anſw. We ſhould obey God *for himſelf*, or out of regard to his own authority, as the very ground and reaſon of our obedience; but we ſhould obey our ſuperiours, only *in the Lord*; or, as their commands are agreeable to his will, Eph. vi. 1. *Children, obey your parents in the Lord; for this is right.*

Queſt. 12. *What is our duty, when the commands of ſuperiours* lie a-croſs *to the commands of God?*

Anſw. In that caſe, *we ought*, without the leaſt heſitation, *to obey God rather than men*, Acts v. 29. Dan. iii. 18.

Queſt. 13.

Queſt. 13. *Why ought God to be obeyed rather than men, when their commands are oppoſite?*

Anſw. Becauſe "God alone is the Lord of the conſcience, "Jam. iv. 12. and hath left it free from the doctrines and "commandments of men, which are in any thing contrary "to his word, Acts iv. 19. *"

Queſt. 14. *What is the nature of that obedience which is acceptable to God?*

Anſw. It is ſuch as flows from a vital union w th Chriſt, and faith in him, as the *principle* of it, John xv. 4. 5.; is performed in a due *manner*, Pſal. v. 7; and aims at the glory of God, as the higheſt and ultimate *end* thereof, 1 Cor. x. 31.

Queſt. 15. *What encouragement doth God give us to eſſay an univerſal obedience to his revealed will?*

Anſw. That he requires nothing of us in point of duty, but what he promiſes ſtrength and furniture for the performance of, Ezek. xxxvi. 27. *I will—cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.*

40. QUEST. *What did God at firſt reveal to man for the rule of his obedience?*

ANSW. The rule which God at firſt revealed to man for his obedience, was the moral law.

Queſt. 1. *How are the laws of God* diſtinguiſhed?

Anſw. Into *natural* and *poſitive*.

Queſt. 2. *What is the law of God* natural, *or the* law *of* nature?

Anſw. It is that neceſſary unalterable rule of right and wrong, founded in the infinitely holy and juſt nature of God, and whereunto men, as reaſonable creatures, cannot but be indiſpenſably bound, Rom. ii. 14. 15.

Queſt. 3. *What do you underſtand by* poſitive laws?

Anſw. Such inſtitutions as depend only upon the ſovereign will and pleaſure of God, and which he might not have injoined, and yet his nature remain the ſame; ſuch as, the command about not eating the *forbidden fruit*, and all the *ceremonial* precepts under the old diſpenſation.

* Confeſſion of faith, Chap. xx. § 2.

Queſt. 4. *Where were the dictates of the law of nature* originally *inſcribed?*

Anſw. A fair copy of them was *originally* written upon the *heart* or mind of man, at his firſt creation; becauſe he was made after the *image* of God, Gen. i. 27.

Queſt. 5. *Whether do theſe* dictates *become juſt and reaſonable*, becauſe they are commanded; *or, are they commanded, becauſe they are juſt and reaſonable* in their own nature before?

Anſw. They are commanded, becauſe they are juſt and reaſonable in their own nature, *antecedently* to any divine precept about them, being founded in the very holineſs and wiſdom of God, Pſal. cxi. 7. 8.

Queſt. 6. *Did the dictates of the law of nature undergo any* change *or* alteration *in the mind of man, after the fall?*

Anſw. The law of nature, being the *natural inſtinct* of the reaſonable creature, implanted in the ſoul by God himſelf, it can never be totally eraſed or obliterated, as to its common and general principles, and immediate concluſions flowing from them; though with reference to ſuch native conſequences as are more remote, it is mightily corrupted, and even altered and perverted, by the vitious and depraved nature of man, Rom. i. 21. 32.

Queſt. 7. *What are the* common *and* general principles *of the law of nature, which are ſtill* engraven, *in ſome meaſure, upon the minds of men, even where they have no written law?*

Anſw. They are ſuch as theſe; that God is to be worſhipped: parents to be honoured: none are to be injured: that we ſhould not do to others, what we would not wiſh them to do to us; and the like.

Queſt. 8. *How do you* prove, *that theſe, and the like principles, are ſtill ingrained in man's nature, even where there is no written law?*

Anſw. From Rom. ii. 14. *The Gentiles which have not the law*, (namely, the written law), *do by nature the things contained in the law.*

Queſt. 9. *How doth it appear from* mens own conſciences, *that they have* innate principles *of* right *and* wrong, *implanted in their natures?*

Anſw. From their conſciences excuſing or accuſing them,

as

as they commit actions manifeſtly agreeable or diſagreeable to theſe innate or inbred principles, Rom. ii. 15.

Queſt. 10. *What are the horrid, though native,* conſequences, *of denying innate principles of right and wrong?*

Anſw. The denying hereof ſaps the foundation of all religion, natural and revealed; ſubverts all difference betwixt moral good and evil; and conſequently opens a wide door to groſs and downright *Atheiſm.*

Queſt. 11. *Is there any* difference *betwixt the* law of nature, *and the* moral law?

Anſw. Although the *ſame duties,* which are contained in the law of nature, are preſcribed alſo in the moral law; yet there is this *difference,* that in the law of nature, there is nothing but what is *moral;* but in the moral law there is ſomething alſo that is *poſitive,* namely, the means of worſhip, and circumſcribing the particular day for the obſervation of the Sabbath.

Queſt. 12. *What is the meaning of the word* [moral], *when applied to the law?*

Anſw. Though the word *literally* has a reſpect to the *manners* of men; yet when applied to the law, it ſignifies, that which is *perpetually binding,* in oppoſition to that which is binding only for a time.

Queſt. 13. *Was there any* expreſs revelation *of the moral law made to* Adam *in innocency?*

Anſw. He needed no expreſs revelation thereof, becauſe it was interwoven with his very nature, in his creation after the image of God, Eccl. vii. 9. *God made man upright.*

Queſt. 14. *Why then is it ſaid in the* anſwer, *that the* moral law *was* [the rule which God at firſt revealed to man]?

Anſw. Becauſe it was ſo diſtinctly written in his heart, and impreſſed on his nature, that it was equal to an expreſs revelation.

Queſt. 15. *Is the moral law to be viewed* only *as the* RULE *of our obedience?*

Anſw. It muſt be viewed *alſo* as the REASON thereof. We muſt not only do what is commanded in the law, and avoid what is forbidden therein; but we muſt alſo do good, for this very reaſon, that God requires it; and avoid evil, becauſe he forbids it, Lev. xviii. 4. 5.—*I am the Lord your God, ye ſhall* THEREFORE *keep my ſtatutes and my judgments.*

Queſt. 16.

Queſt. 16. *Are the precepts of the moral law of* immutable obligation, *ſo as that in no caſe they can be diſpenſed with?*

Anſw. With reſpect to God, theſe precepts which do not flow abſolutely and immediately from his own nature, may, in certain particular caſes, be altered or changed, providing it be done by his own expreſs appointment: but, *with reſpect to man*, all the precepts of the moral law are of immutable obligation, and none of them can be diſpenſed with *by him*, at any rate, Matth. v. 18.

Queſt. 17. *Did not God diſpenſe with the law againſt* manſlaughter, *when he commanded* Abraham, *to offer his* only ſon Iſaac for a burnt-offering, upon one of the mountains in the land of Moriah, *which he was to* tell *him* of, *Gen.* xxii. 2.?

Anſw. Though Abraham, it would ſeem, looked upon this myſterious command of his ſovereign Lord, to be *peremptory*, in as much as he immediately took journey with his ſon, to put the divine orders into execution; yet, in the iſſue, it proved only to be *probatory*, to diſcover to Abraham himſelf, the reality of his faith, and the ſubmiſſiveneſs of his obedience to God, as flowing therefrom, verſ. 12. 16. 17.

Queſt. 18. *Would Abraham have been guilty of* murder, *had he been permitted to ſacrifice his ſon on this occaſion?*

Anſw. No; becauſe he had the warrant of the moſt unqueſtionable authority, even the authority of *the Lord, the Creator of the ends of the earth*, for ſo doing, verſ. 2.

Queſt. 19. *Is the moral law a* perfect rule *of life and manners?*

Anſw. It is ſo perfect, that nothing can be ſuperadded thereunto, or corrected therein, Pſal. xix. 7. *The law of the Lord is perfect.*

Queſt. 20. *Did Chriſt ſupply any defects of the law, or correct any miſtakes therein?*

Anſw. No: he acted the part of an *interpreter*, and *defender* of the law, but not of a *new lawgiver;* as is evident from his explaining the law, and vindicating it [Matth. chapters v. vi. and vii.] from the corrupt gloſſes that were put thereupon.

Queſt. 21. *Doth not Chriſt ſay, John* xiii. 34. A new commandment I give unto you, that ye love one another?

Anſw. This commandment was not *new* as to the ſubſtance of it, for it is the ſum of the ſecond table of the law, Matth. xxii.

xxii. 39. and therefore called *an old commandment, which we had from the beginning*, 1 John ii. 7. 2 John verſ. 5.; but it is called NEW, becauſe it was enforced with the new motive and example of Chriſt's unparallelled love to us, imported in the words immediately following, *As I have loved you, that ye alſo love one another.*

Queſt. 22. *Is the moral law* abrogated *under the New Teſtament?*

Anſw. By no means; for Chriſt came not to *deſtroy* the law, but to *fulfil* it, Matth. v. 17.

Queſt. 23. *Can righteouſneſs and life be attained by the moral law, ſince the fall?*

Anſw. No: *for by the works of the law, ſhall no fleſh be juſtified*, Gal. ii. 16.

Queſt. 24. *Of what* uſe *then, is the law unto men, ſince righteouſneſs and life cannot be attained by it?*

Anſw. It is, notwithſtanding, of manifold uſe, both to unregenerate ſinners, and to ſaints; for *the law is good, if a man uſe it lawfully*, 1 Tim. i. 8; that is, in a ſuitableneſs to the ſtate wherein he is, either as a believer or unbeliever.

Queſt. 25. *Of what uſe is the law to* unbelievers, *or to unregenerate ſinners?*

Anſw. It is of uſe to diſcover to them their utter impotence and inability to attain juſtification and ſalvation by the works thereof; and thus it is a *ſchoolmaſter to bring* them *to Chriſt, that* they *may be juſtified by faith*, Gal. iii. 24. *

Queſt. 26. *How is the law a* ſchoolmaſter *to bring ſinners to Chriſt?*

Anſw. By requiring ſpotleſs holineſs of nature; perfect, perſonal, and perpetual obedience in the life; and full ſatisfaction for ſin; which none of mankind being capable of, they are thereby *ſhut up* to ſee the need they ſtand in of Chriſt, who hath done all theſe things for them: *For Chriſt is the end of the law for righteouſneſs to every one that believeth*, Rom. x. 4.

Queſt. 27. *Has the law this effect upon all the unregenerate?*

Anſw. No: the moſt part of them remain deaf to the dictates of the law, both as to their ſin and danger, and are therefore rendered inexcuſable, Rom. i. 20.

* See Larger Cat. Queſt. 96.

Queſt. 28.

Queſt. 28. *Of what uſe is the law to the regenerate, or to* believers?

Anſw. It is of uſe to excite them to expreſs their gratitude and thankfulneſs to Chriſt, for his fulfilling it as a *covenant*, Rom. viii. 3. 4. by their ſtudying conformity thereto, both in their hearts and lives, as the RULE *of their obedience*, Rom. vii. 22. and xii. 2. *

Queſt. 29. *How can the moral law be the rule of obedience to believers, when it is ſaid of them, Rom.* vi. 14. *that they* are not under the law?

Anſw. Though they are not under the law as a *covenant of works*, to be either juſtified or condemned thereby, yet they are under it as a *rule of duty*, and account it their happineſs and privilege to be ſo, 1 Cor. ix. 21.

Queſt. 30. *What may we* learn *from the nature of the moral law in general?*

Anſw. That God having ſo clearly painted out his own nature, and, in a manner, expreſſed his very image therein, Lev. xix. 2. we ought to loath and abhor ourſelves, for our want of conformity thereunto, and our tranſgreſſing thereof times without number, Pſal. xl. 12.; and fly to the Lord Jeſus, that by his righteouſneſs imputed, the righteouſneſs of the law may be fulfilled in us, Rom. viii. 3. 4.

Queſt. 31. *What* other laws *did God give the Jews, beſides the moral law?*

Anſw. He gave them alſo the CEREMONIAL and JUDICIAL laws.

Queſt. 32. *What was the* CEREMONIAL *law?*

Anſw. It was a ſyſtem of poſitive precepts, about the external worſhip of God, in the Old-Teſtament church; chiefly deſigned to typify Chriſt, as *then to come*, and to lead them to the knowledge of the way of ſalvation through him, Heb. x. 1.

Queſt. 33. *What were the principal* ceremonies *about which this law was converſant?*

Anſw. They were ſuch as reſpected ſacred *perſons*, *places*, and *things*.

Queſt. 34. *Who was the chief* ſacred perſon *among the Jews?*

* See Larger Cat. Queſt. 97.

Anſw.

Anſw. The *high prieſt*, who was *ordained for men in things pertaining to God*, Heb. v. 1.

Queſt. 35. *In what reſpect was he a* type *of Chriſt?*

Anſw. His being conſecrated with a plentiful effuſion of the *holy anointing oil*, typified the unmeaſurable communication of the Spirit unto Chriſt, Pſal. cxxxiii. 2. John iii. 34.; and his bearing the names of the children of Iſrael upon his *ſhoulder*, and in the *breaſt-plate*, ſignified that Chriſt is the repreſentative of all his ſpiritual ſeed, and hath their concerns continually at heart, Iſ. xlix. 3. 16.

Queſt. 36. *Were not the other ordinary prieſts of Aaron's family types of Chriſt likewiſe?*

Anſw. Yes; for in as much as they daily offered ſacrifices according to the law, Heb. x. 11. they were typical of him, who *now once in the end of the world, hath appeared to put away ſin by the ſacrifice of himſelf*, chap. ix. 26.

Queſt. 37. *What were the* ſacred places *under the old diſpenſation?*

Anſw. The *tabernacle* and *temple*.

Queſt. 38. *What was the* tabernacle?

Anſw. It was a moveable and portable tent, ſecured from the injuries of the weather, by ſeveral coverings; the whole planned by God himſelf, and executed by Moſes in the wilderneſs, preciſely according to the pattern ſhewed him in the mount, Heb. viii. 5.

Queſt. 39. *How was it incloſed?*

Anſw. By a large or ſpacious court, open above, but hung round with curtains of fine twined linen, five cubits, or, ſeven feet and an half high, Exod. xxvii. 18.

Queſt. 40. *When and where was the* temple *built?*

Anſw. It was built by *Solomon*, at *Jeruſalem*, in mount *Moriah*, four hundred and eighty years *after the children of Iſrael came out of Egypt*, and conſequently, about the ſame number of years, after the tabernacle was ſet up in the wilderneſs, 1 Kings vi. 1. compared with 2 Chron. iii. 1.

Queſt. 41. *Was the* plan *of the temple, the contrivance of* human ſkill?

Anſw. No; like the tabernacle, it was deviſed by God himſelf: for *David gave to Solomon his ſon, the pattern* of the whole of it, as he had it *by the Spirit*, 1 Chron. xxviii. 11. 12. And after enumerating ſeveral particular parts of the model, *All this, ſaid David, the Lord made me under-*

ſtand in writing by his hand upon me, even all the works of this pattern, verſ. 19.

Queſt. 42. *What did the tabernacle and temple* typify?

Anſw. Amongſt other things, they both of them typified the *human nature* of Chriſt, which was aſſumed into union with his divine perſon, John ii. 19. 21.

Queſt. 43. *How many* apartments *were there, in theſe ſacred places?*

Anſw. Beſides the large outward court, to which any of all Iſrael had acceſs, who were not ceremonially unclean, there were, both in the tabernacle and temple, *two* ſacred apartments; the firſt, called the *holy*, and the ſecond, *the moſt holy place*, ſeparated by an embroidered *vail* of *cunning work*, Exod. xxvi. 31.—34.

Queſt. 44. *What did theſe ſeveral apartments* ſignify?

Anſw. The *outward court* might ſignify the church viſible, conſiſting in a mixture of ſaints and ſinners: the *holy place*, the church inviſible on earth, made up only of the true members of Chriſt's myſtical body: and the *holieſt of all*, repreſented heaven itſelf, or the church triumphant in glory.

Queſt. 45. *What were the* ſacred things *in the* outward court, *which was before the tabernacle?*

Anſw. They were theſe three; the laver, the ſacrifices, and the altar on which they were offered.

Queſt. 46. *What was the* laver?

Anſw. It was a braſen veſſel for holding water, made of the *looking-glaſſes*, or poliſhed pieces of braſs, gifted by the *women who aſſembled at the door of the tabernacle of the congregation*, Exod. xxxviii. 8.

Queſt. 47. *Where was it ſituate?*

Anſw. Between the tabernacle of the congregation and the altar, Exod. xxx. 18.

Queſt. 48. *Why was it placed there?*

Anſw. That *Aaron and his ſons* might *waſh their hands and their feet thereat, when they* went *into the tabernacle, or when they* came *near to the altar to miniſter*, under no leſs penalty than death, verſ. 19. 20. 21.

Queſt. 49. *Why was this ordinance, of the prieſts waſhing at the laver, injoined under ſuch a* ſevere penalty?

Anſw. To point out the abſolute neceſſity of the application of the blood and Spirit of Chriſt unto the ſoul, as that without

without which there can be no eſcaping of eternal death, 1 John i. 7. compared with Rom. vi. 23.

Queſt. 50. *What was the ſubject-matter of the* ſacrifices?

Anſw. Such of the clean beaſts and fowls, ſpecified by God himſelf, as were free of any blemiſh or imperfection whatſoever, Lev. xxii. 20.

Queſt. 51. *What was ſignified by the ſacrifices being* without blemiſh?

Anſw. The ſpotleſs holineſs and purity of the human nature of Chriſt, which was ſacrificed for us, 1 Pet. i. 19.

Queſt. 52. *What were the* inſtructive ceremonies *that were uſed in expiatory ſacrifices, or burnt-offerings?*

Anſw. The ſins of the offerers were to be typically laid upon the head of the ſacrifices, Lev. i. 4.; next it was to be ſlain by blood-ſhedding, verſ. 5.; and then it was to be conſumed wholly, or in part, with fire upon the altar, verſ. 9.

Queſt. 53. *What was ſignified, by* charging *the* ſins *of the offerers upon the* head *of the ſacrifice?*

Anſw. That the ſins of an elect world were laid on Chriſt, to be expiated by him, Iſ. liii. 6.

Queſt. 54. *What was typified by* ſhedding the blood *of the ſacrifice unto death?*

Anſw. That the blood of Chriſt was to be *ſhed for many, for the remiſſion of ſins*, Matth. xxvi. 28.

Queſt. 55. *What was ſignified by* conſuming the ſacrifice *with fire upon the altar?*

Anſw. That the whole of that infinite wrath, which was due to ſinners, and would have been conſuming them for ever, was poured out upon the glorious Surety, and endured by him, Iſ. liii. 10.

Queſt. 56. *Upon what* altar *were the ſacrifices offered and conſumed?*

Anſw. Upon the *braſen altar*, or altar of *burnt-offering*, which was placed *without*, before the door of the tabernacle of the congregation, Exod. xl. 6.; intimating, that the ſacrifice of Chriſt was to be perfected on this earth, John xix. 30.

Queſt. 57. *What was* typified *by this altar?*

Anſw. As the *altar ſanctifieth the gift*, Matth. xxiii. 19.; ſo this altar typified the *divine nature* of Chriſt, as giving infinite worth and value to the ſacrifice of the human nature, becauſe of the perſonal union, Heb. ix. 14.

Queſt. 58. *From whence came the* fire *originally, which was kept burning on the altar of burnt-offering?*

Anſw It came originally and immediately from God himſelf; for when Moſes was dedicating the tabernacle in the wilderneſs, *there came a fire out from before the Lord, and conſumed, upon the altar, the burnt-offering, and the fat,* Lev. ix. 24. And afterwards, at the dedication of Solomon's temple, *when* he *had made an end of praying, the fire came down from heaven, and conſumed the burnt-offering and the ſacrifices,* 2 Chron. vii. 1.

Queſt. 59. *What was ſignified by this fire coming immediately* from before the Lord, *or,* from heaven?

Anſw. It ſignified God's acceptance of, and acquieſcence in the obedience unto death of his own eternal Son, typified by all theſe expiatory ſacrifices, Iſ. xlii. 21.

Queſt. 60. *Why was the fire* never to go out, *but to be kept* ever burning upon the altar, *Lev.* vi. 13.?

Anſw. To ſhew, that it was *not poſſible, that the blood of bulls, and of goats, ſhould take away ſin,* Heb. x. 4.; and therefore to teach the people under that diſpenſation, to look to the atoning blood of the Meſſiah, as that only which could quench the flame of divine wrath againſt ſin, and be *an offering and a ſacrifice to God, for a ſweet-ſmelling ſavour,* Eph. v. 2. in which he might eternally reſt.

Queſt. 61. *What were the ſacred things in the* holy place, *called the* firſt tabernacle, *Heb.* ix. 2.?

Anſw. They were the *candleſtick;* the *table* with the *ſhew-bread;* and the *altar* of *incenſe.*

Queſt. 62. *What was typified by the* CANDLESTICK?

Anſw. That all true ſpiritual *light* is conveyed unto the church, only from Chriſt, John i. 9. 18.: and that as the *branches* were ſupplied with oil from the *body* of the candleſtick, ſo all the members are ſupplied out of the fulneſs of Chriſt; *for God giveth not the Spirit by meaſure unto him,* chap. iii. 34.

Queſt. 63. *What was meant by the* SHEW-BREAD, *which was always ſet forth upon the* table, *Exod.* xxv. 30.?

Anſw. That in Chriſt, who is the *bread of life,* there is food continually for ſtarving ſinners of mankind, John vi. 35.; and that we can never come wrong, at any time, to him for ſupply, becauſe *in him dwelleth all the fulneſs of the Godhead bodily,* Col. ii. 9.

Queſt. 64.

Queſt. 64. *What was typified by the* altar *of* INCENSE, *which was placed immediately before the vail, Exod.* xxx. 6.?

Anſw. The *incenſe*, which was continually burnt upon this altar, every morning and evening, Exod. xxx. 7. 8. (after the ſacrifices were offered *without*, upon the altar of burnt-offering), typified the prevalent *interceſſion* of Chriſt, founded upon his meritorious oblation, 1 John ii. 1. 2.

Queſt. 65. *What were the ſacred and ſignificant things, contained in the* moſt holy place, *or*, holieſt of all, *as it is called, Heb.* ix. 3.?

Anſw. The apoſtle to the Hebrews, ſays, that *the tabernacle which is called the holieſt of all,*—HAD *the golden cenſer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory ſhadowing the mercy-ſeat*, Heb. ix. 4. 5.

Queſt. 66. *Did the* golden cenſer, *like other ſacred utenſils in the moſt holy place, remain perpetually therein?*

Anſw. No; it remained no longer, than the high prieſt continued within the vail, ſprinkling the blood of the ſin-offering *upon the mercy-ſeat, and before* it, Lev. xvi. 14. during which time the cloud of incenſe, kindled with coals of fire from the altar of burnt-offering, covered the mercy-ſeat, verſ. 12. 13. and then when the high prieſt retired from the moſt holy place, he carried off the golden cenſer with him, to the altar of incenſe, where it lay till there was next occaſion for it.

Queſt. 67. *Why then was the holieſt of all ſaid to* HAVE *the golden cenſer?*

Anſw. Becauſe the principal uſe of it, was to carry in burning incenſe to the moſt holy place, along with the blood of the ſacrifice, on the great day of atonement, once every year, Lev. xvi. 12. 13.

Queſt. 68. *What was typified by this cloud of incenſe, carried in by the high prieſt to the moſt holy place, along with the blood of the ſacrifice, once a year?*

Anſw. The infallible prevalency of Chriſt's interceſſion, becauſe of the infinite merit of his ſatisfaction, Heb. vii. 25.

Queſt. 69. *What was the moſt eminent pledge of the divine preſence, in this moſt holy place?*

Anſw. The *ark*, with the *mercy-ſeat* that covered it, Exod. xxv. 21. 22. *Thou ſhalt put the mercy-ſeat above upon the ark*,

ark,——and there will I meet with thee, and I will commune with thee.

Queſt. 70. *What was put* within *the* ark?

Anſw. Nothing but the *two tables* of ſtone, on which the ten commandments were written by the finger of God at mount Sinai, 1 Kings viii. 9. *There was nothing in the ark, ſave the* TWO TABLES *of ſtone, which Moſes put there at Horeb.*

Queſt. 71. *Were not the* golden pot that had manna, *and* Aaron's rod that budded, *put within the ark, as it would ſeem from Heb.* ix. 4.?

Anſw. No: it is expreſsly ſaid, that both theſe were appointed to be *laid up* BEFORE *the teſtimony*, not IN IT, Exod. xvi. 34. and Numb. xvii. 10.

Queſt. 72. *What did* the golden pot that had manna *ſignify?*

Anſw. The inexhauſtible proviſion of all ſpiritual bleſſings, laid up in Chriſt, for the members of his myſtical body, John vi. 54. 55.

Queſt. 73. *What was typified by* Aaron's rod that budded?

Anſw. The *fixed choice* that God had made of Chriſt, unto the office of prieſthood, he being *called of God* thereunto, *as was Aaron*, Heb. v. 4.

Queſt. 74. *For what end was* the ARK of the covenant *properly made?*

Anſw. It was for *holding* the *two tables* of the law, which are called the *teſtimony*, Exod. xxv. 16. ſays God to Moſes, *Thou ſhalt put into the ark, the teſtimony that I ſhall give thee.*

Queſt. 75. *Why were the tables of the law, called the* two tables of teſtimony, *Exod.* xxxi. 18.?

Anſw. Becauſe they teſtified the will of God to mankind, as the unerring rule of duty, Iſ. viii. 20.

Queſt. 76. *Why were theſe* tables *put into the ark?*

Anſw. To ſignify that the law, which was broken by the *firſt Adam*, was put up, as *fulfilled*, in the *ſecond*, Iſ. xlii. 21. that there might be *no condemnation to them which are in Chriſt Jeſus*, Rom. viii. 1.

Queſt. 77. *Why were theſe tables called* the tables of the covenant, *and the ark, wherein they were contained*, the ark of the covenant, *Heb.* ix. 4.?

Anſw. Becauſe the *ten commandments*, written on theſe tables,

tables, were the *matter* of the *covenant* of *works* made with Adam, as the head of his poſterity, Rom. x. 5.; and the *fulfilment* of them, both in point of doing and ſuffering, was the *condition* of the *covenant* of *grace*, made with Chriſt as the repreſentative of his ſpiritual ſeed, Matth. iii. 15.

Queſt. 78. *What was the* mercy-ſeat?

Anſw. It was a plate of ſolid gold, exactly fitted to the breadth and length of the ark, Exod. xxv. verſ. 10. and 17. compared, ſo as to be a lid, or covering, to the tables of the covenant, which were within it, verſ. 21.

Queſt. 79. *Why was it called the* mercy-ſeat?

Anſw. To intimate, that God is propitious and merciful to ſinners, only through the meritorious ſatisfaction of Chriſt, Rom. v. 21.

Queſt. 80. *What was ſignified by its being a* lid, *or* covering, *to the tables of the covenant?*

Anſw. That the broken law was ſo hid or covered by the glorious Surety, who anſwered all its demands, Rom. viii. 33. 34. that it could accuſe none before God, who had *fled for refuge to lay hold upon the hope ſet before* them, Heb. vi. 18.

Queſt. 81. *What was it that peculiarly belonged to the mercy-ſeat?*

Anſw. The *cherubims of glory ſhadowing* it, Heb. ix. 5.

Queſt. 82. *What was repreſented by theſe* cherubims?

Anſw. They repreſented the miniſtry and ſervice of the *holy angels* to Chriſt and his church, Heb. i. 14.

Queſt. 83. *Why called* cherubims of glory?

Anſw. Becauſe God manifeſted his glory from *between* them, Exod. xxv. 22. and gave gracious anſwers with reſpect to his church and people, Numb. vii. 89.

Queſt. 84. *How did they* ſhadow *the mercy-ſeat?*

Anſw. By ſtretching forth and ſpreading their wings over it, intimating their readineſs to fly upon Chriſt's errand on all occaſions, Pſal. civ. 4.

Queſt. 85. *In what* poſture *were the* faces *of theſe cherubims?*

Anſw. They looked *one to another*, and *toward the mercy-ſeat*, Exod. xxv. 20.

Queſt. 86. *What did this poſture of their faces* ſignify?

Anſw. Their looking *one to another*, ſignified their perfect *harmony* in ſerving the intereſts of Chriſt's kingdom,

Ezek.

Ezek. i. 20.; and their looking *toward the mercy-ſeat*, ſignified their deſire to dive, with the moſt profound veneration and wonder, into the adorable myſtery of redeeming love, 1 Pet. i. 12.—*Which things the angels deſire to look into.*

Queſt. 87. WHO *was allowed to enter into this* moſt holy place?

Anſw. None but the *high prieſt alone*, without any to attend or aſſiſt him, Lev. xvi. 17.: And herein he was an eminent type of Chriſt, who had the whole work of redemption laid upon his ſhoulders; *and of the people there was none with him*, Iſ. lxiii. 3.

Queſt. 88. When *did the high prieſt enter into the* holieſt of all?

Anſw. Only *once* every year, namely, on the great day of *atonement*, which was appointed to be a ſolemn anniverſary *faſt*, under that ceremonial diſpenſation, Lev. xvi. 29. 30.

Queſt. 89. *In what* manner *did the high prieſt enter* within the vail?

Anſw. He was expreſsly required to carry along with him the *blood* of the ſacrifice, ſlain without the tabernacle, at the altar of burnt-offering, and the *golden cenſer* full of burning *incenſe*; without both which, he might by no means enter within the moſt holy place, Lev. xvi. 12.—16.

Queſt. 90. *What was typified by this ſolemnity?*

Anſw. It typified the perpetual efficacy of the blood of Chriſt in heaven, for all the bleſſings and benefits for which it was ſhed on earth, Heb. xii. 24.

Queſt. 91. *Is the ceremonial law, or any part thereof*, obligatory, *now, under the New Teſtament?*

Anſw. Although the *divine truths*, couched and ſignified under the ceremonies of God's own inſtitution, be unchangeably the *ſame*; yet the obſervation of the *ceremonies themſelves*, is abrogated by the death and ſatisfaction of Chriſt, where they had their full accompliſhment, John i. 17.

Queſt. 92. *How do you* prove, *that the ceremonial law was aboliſhed by the death and ſatisfaction of Chriſt?*

Anſw. From the utter deſtruction, for many ages bygone, of the *temple* at Jeruſalem, where only it was lawful to offer ſacrifices; which adorable Providence would never have permitted, if theſe ceremonial inſtitutions had been to ſubſiſt

after

after the death of Chriſt, of whom it was foretold, that he ſhould *cauſe the ſacrifice and the oblation to ceaſe*, Dan. ix. 27. See alſo Jer. iii. 16.—*In thoſe days, ſaith the Lord, they ſhall ſay no more, The ark of the covenant of the Lord: neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit it, neither ſhall that be done any more.*

Queſt. 93. *What may we* learn *from the whole of this typical diſpenſation?*

Anſw. That as the ceremonial law was *a ſhadow of good things to come*, Heb. x. 1. ſo it is a perpetual evidence of the faithfulneſs and power of God, in the full accompliſhment of all the bleſſings that were prefigured thereby, John i. 17.

Queſt. 94. *What was the* JUDICIAL *law?*

Anſw. It was that body of laws given by God, for the government of the Jews, partly founded in the law of nature, and partly reſpecting them, as they were a nation *diſtinct* from all others.

Queſt. 95. *What were theſe* laws *which reſpected them as a people* diſtinct *from all others?*

Anſw. They were ſuch as concerned the redemption of their mortgaged eſtates, Lev. xxv. 13.; the reſting of their land every ſeventh year, Exod. xxiii. 11.; the appointing cities of refuge for the man-ſlayer, Numb. xxxv. 15.; the appearing of their males before the Lord at Jeruſalem, three times in the year, Deut. xvi. 16.; and the like.

Queſt. 96. *Whether is this law* abrogated, *or is it ſtill of* binding force?

Anſw. In ſo far as it reſpects the peculiar conſtitution of the Jewiſh nation, it is *entirely abrogated:* but in ſo far as it contains any ſtatute, founded in the law of nature, common to all nations, it is ſtill of *binding force.*

41. QUEST. *Where is the moral law ſummarily comprehended?*

ANSW. The moral law is ſummarily comprehended in the ten commandments.

Queſt. 1. *What is it to be* [ſummarily comprehended]?

Anſw. It is to be briefly ſummed up, in ſuch few and

well chosen words, as take in a great deal more than what is expressed, Rom. xiii. 9.

Quest. 2. Where *is the moral law thus* briefly *summed up?*

Answ. In the [ten commandments], Deut. x. 4.

Quest. 3. *Where is the law more* largely *and* fully *set forth?*

Answ. In the *whole scriptures* of the Old and New Testament, Psal. cxix. 105.

Quest. 4. *By* WHOM *were the ten commandments first pronounced and promulgated?*

Answ. By GOD himself, Exod. xx. 1. GOD *spake all these words.*

Quest. 5. *Whether was it God essentially considered, or God considered as in the person of the Son, who spake these words?*

Answ. It was the *three-one* God, considered as in the person of the Son, who was the speaker of them; as is evident from Acts vii. 37. 38. where the *Prophet*, whom the Lord was to raise up unto the Jews, of their brethren, like unto Moses, is expressly called, *the Angel which spake to him in mount Sinai.* See also Heb. xii. 25. 26.

Quest. 6. *What was the* peculiar work *of God about* these words, *after he had spoken them with an audible voice, in the hearing of all Israel?*

Answ. He wrote, or engraved them, with his own *finger*, on *two tables of stone*, Deut. ix. 10.

Quest. 7. *Were each of these tables written on* both sides?

Answ. It is said expressly that they were, Exod. xxxii. 15. —*The tables were written on* BOTH *their sides; on the one side, and on the other, were they written.*

Quest. 8. *What did this signify?*

Answ. The tables being full of writ on both sides, signified, that nothing was to be *added* to the words of the law, or *taken away* from them, Deut. iv. 2.; and likewise, that the whole man, soul, spirit, and body, must be sanctified *wholly*, 1 Thess. v. 23.

Quest. 9. *How* oft *were the commandments written on tables of stone?*

Answ The *first* being broke by Moses, on occasion of the idolatry of Israel, Exod. xxxii. 19. the Lord condescended to write on other two tables, the *same* very *words* that were in the former ones, chap. xxxiv. 1.

Quest. 10.

Queſt. 10. *Was there any difference betwixt the* firſt *two tables and the* ſecond?

Anſw. The *firſt two*, which were entirely the *work of God*, (the poliſhing as well as the engraving), were broke *beneath the mount*, Exod. xxxii. 16. 19.; but the *ſecond*, which were hewed by Moſes, the typical mediator, were put into the ark, Deut. x. 3. 5.

Queſt. 11. *What was the ſpiritual myſtery which was repreſented hereby?*

Anſw. That though the covenant of works, made with the firſt Adam, was broken and violated by him, yet it was fulfilled in every reſpect by Chriſt the true mediator, who *reſtored that which he took not away*, Pſal. lxix. 4.

Queſt. 12. *Why were the ten commandments written on tables of* ſtone?

Anſw. To intimate the perpetuity, and everlaſting obligation of the moral law, Pſal. cxi. 8.

Queſt. 13. *What was ſignified by their being written with the* finger of God?

Anſw. That it is the work of God alone to *put* his *laws* into the *mind* of ſinners, and to *write them in their hearts*, Heb. viii. 10.

Queſt. 14. Where *was the law of the ten commandments thus expreſsly revealed?*

Anſw. At mount Sinai, which is alſo called Horeb, Deut. v. 2.

Queſt. 15. *In what* form *was the law of the ten commandments given out at mount Sinai?*

Anſw. In the form of a COVENANT, Deut. v. 2. *The Lord our God made a covenant with us in Horeb.* Accordingly the *ten commandments* are called the *words of the covenant*, Exod. xxxiv. 28.; and the *tables of ſtone* are termed the *tables of the covenant*, Deut. ix. 9.

Queſt. 16. *Whether was the* Sinai tranſaction *in the form of the* covenant of works, *or in the form of the* covenant of grace?

Anſw. There was a *repetition* of BOTH thoſe covenants on that ſolemn occaſion.

Queſt. 17. *In what* order *were theſe two covenants* repeated *on mount Sinai?*

Anſw. The covenant of grace was *firſt* promulgated, and

then the covenant of works was diſplayed, as ſubſervient thereunto.

Queſt. 18. *How doth it appear that the* covenant *of* GRACE *was* firſt *promulgated?*

Anſw. From theſe words in the *preface*, prefixed to the commands, *I am the Lord thy God*, ſpoken to a ſelect people, the natural ſeed of Abraham, as typical of his whole ſpiritual ſeed, Gal. iii. 16. 17.

Queſt. 19. *How are the ten commandments to be viewed as they ſtand annexed to this promulgation of the covenant of grace on mount Sinai?*

Anſw. They are to be viewed as the *law of Chriſt*, or as a *rule of life*, given by Chriſt the Mediator, unto his ſpiritual ſeed, in virtue of his having engaged to fulfil the law as a covenant in their room, Rom. vii. 4.

Queſt. 20. *How doth it appear that the* covenant *of* WORKS *was likewiſe diſplayed on mount Sinai?*

Anſw. From *the thunderings and lightnings*, and *the voice of the living God, ſpeaking* (the words of the ten commandments) *out of the midſt of the fire*, Exod. xx. 18. Deut. v. 22. 26.

Queſt. 21. *What was ſignified by the thunderings and lightnings, and the voice of God ſpeaking out of the midſt of the fire?*

Anſw. Theſe awful emblems, repreſented that infinite avenging wrath, which was due to all Adam's family, for the breach of the covenant of works, whereby the whole of God's holy law was violated and infringed, Gal. iii. 10.

Queſt. 22. *Why did God make a diſplay of the covenant of works in ſuch an* awful *and* tremendous manner?

Anſw. That ſinners of mankind might be deterred from the remoteſt thought, of attempting obedience to the law as a condition of life; and be perſuaded to fly to, and acquieſce in the undertaking of Chriſt, who *engaged his heart to approach* unto God, as ſurety in the room of an elect world, Jer. xxx. 21.

Queſt. 23. *If both covenants, of grace and works, were exhibited on mount Sinai, were not the Iſraelites, in that caſe, under both theſe covenants at one and the ſame time?*

Anſw. They could not be under both covenants in the ſame reſpects, at the ſame time; and therefore they muſt be conſidered,

conſidered, either as believers, or unbelievers, both as to their outward church-ſtate, and inward ſoul-frame.

Queſt. 24. *In what reſpects were the* believing *Iſraelites, in the Sinaitic tranſaction, under both covenants?*

Anſw. They were *internally* and *really* under the covenant of grace, as all believers are, Rom. vi. 14. and only *externally* under the above awful diſplay of the covenant of works, as it was ſubordinate and ſubſervient to that of grace, in pointing out the neceſſity of the ſurety-righteouſneſs, Gal. iii. 24.

Queſt. 25. *In what reſpects were* unbelievers *among them, under theſe two covenants of works and grace?*

Anſw. They were only *externally*, and by profeſſion, in reſpect of their viſible church-ſtate, under the covenant of grace, Rom. ix. 4. but *internally* and *really*, in reſpect of the ſtate of their ſouls before the Lord, they were under the covenant of works, chap. iv. 14. 15.

Queſt. 26. *Which of the two covenants were the* principal part *of the Sinai tranſaction?*

Anſw. The *covenant* of *grace* was both in itſelf, and in God's intention, the *principal* part thereof: nevertheleſs the covenant of works was the moſt *conſpicuous* part of it, and lay moſt obvious to the view of the people; for they SAW *the thunderings and the lightnings, and the noiſe of the trumpet, and the mountain ſmoking*, Exod. xx. 18. *And ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake*, Heb. xii. 21.

Queſt. 27. *What* effect *had this tremendous diſplay of the covenant of works upon the Iſraelites?*

Anſw. It tended to beat them off, in ſome meaſure, from that ſelf-confidence which they had expreſſed before the publication of the law, Exod. xix. 8.; and to diſcover the neceſſity of a Mediator, and of faith in him as the ſole foundation of all acceptable obedience, Rom. xvi. 25. 26.

Queſt. 28. *How doth it appear that it had this effect?*

Anſw. From their own words to Moſes, after the terrible ſight which they ſaw, Deut. v. 27.—*Speak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will* HEAR, [that is, believe], *and* DO. On which account the Lord commends them, verſ. 28.—*They have well ſaid all that they have ſpoken: O that there were ſuch an heart in them.*

Queſt. 29.

Queſt. 29. *In what reſpect had they* ſaid well *in what they had ſpoken?*

Anſw. In as much as they had made faith or believing, the ſource and ſpring of acceptable *doing*, for *whatever is not of faith, is ſin*, Rom. xiv. 23.

Queſt. 30. *How many commandments are commonly allotted to each of the two tables of the law?*

Anſw. Four to the *firſt* table, containing our duty to God; and *ſix* to the *ſecond*, containing our duty to man.

Queſt. 31. *How are the precepts which are* naturally *moral, diſtinguiſhed from theſe that are but* poſitively *ſo?*

Anſw. The precepts which are *naturally* moral have, in them, an *innate* rectitude and holineſs, which is inſeparable from them: but the precepts which are *poſitively* moral, have their rectitude, not from their own nature, but from the *poſitive command* of God.

Queſt. 32. *What* example *may be given for the illuſtration hereof?*

Anſw. The *fourth commandment*, as it appoints God to be worſhipped, is *naturally* moral, founded in the very nature of God: but, as it injoins that he be worſhipped on ſuch a particular day of the week, it is *poſitively* moral, founded only in the *will* of God.

Queſt. 33. *What is the difference betwixt the commands that are expreſſed in* affirmative, *and theſe that are expreſſed in* negative *terms?*

Anſw. "What God forbids is at no time to be done, "Rom. iii, 8.; what he commands is always our duty, "Deut. iv. 8. 9.; and yet every particular duty, is not to "be done at all times, Matth. xii. 7. *"

Queſt. 34. *Why are negative precepts binding at* all times?

Anſw. Becauſe what is forbidden is at all times ſinful; and ought never to be done, on any pretext whatſoever, Gen. xxxix. 9.

Queſt. 35. *What are the peculiar* properties *of the law of the ten commandments?*

Anſw. That it is *perfect*, Pſal. xix. 7. *ſpiritual*, Rom. vii. 14. and *exceeding broad*, or moſt extenſive, Pſal. cxix. 96.

* Larger Cat. Queſt. 99. Rule 5.

Queſt. 36.

Queſt. 36. *What* rule *is to be obſerved for the right underſtanding of the* perfection *of the law?*

Anſw. "That it binds every one to full conformity in the "whole man, unto the righteouſneſs thereof, and to entire "obedience for ever; ſo as to require the utmoſt perfection "in every duty, and to forbid the leaſt degree of every ſin, "Matth. v. 21. to the end, James ii. 10. *"

Queſt. 37. *What* rule *is to be obſerved for underſtanding the* ſpirituality *of the law?*

Anſw. That it reacheth to the thoughts and motions of the *heart*, as well as to the words and actions of the *life*, Deut. vi. 5. †

Queſt. 38. *What* rule *is to be obſerved for the right underſtanding of the* breadth *or* extent *of the law?*

Anſw. That, as where a duty is commanded, the contrary ſin is forbidden, Iſ. lviii. 13.; and where a ſin is forbidden, the contrary duty is commanded, Eph. iv. 28.; ſo, when any duty is commanded, all the cauſes and means of it are commanded alſo, Heb. x. 24. 25.; and when any ſin is forbidden, all occaſions and temptations thereunto are forbidden, likewiſe, Gal. v. 26. ‡

42. QUEST. *What is the ſum of the ten commandments?*

ANSW. The ſum of the ten commandments is, To love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind; and our neighbour as ourſelves.

Queſt. 1. *How is the* ſum *of the ten commandments* divided *in this* anſwer?

Anſw. Into the ſum of the *four commandments* in the *firſt table*, which contain our duty to God; and into the ſum of the *ſix commandments* in the *ſecond table*, which contain our duty to man.

* Larger Cat. Queſt. 99. Rule 1. † See ibid. Rule 2.
‡ See ibid. Rule 4. 6.

Queſt. 2.

Queſt. 2. *What is the* ſum *of the* four commandments *in the* firſt table, *which contain our duty to God?*

Anſw. It is [*to love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind*], Luke x. 27.

Queſt. 3. *Why is this called* the firſt and great commandment, *Matth.* xxii. 38.?

Anſw. Becauſe the duties of the firſt table have a more direct relation to God, as being the immediate object of them; or, becauſe love to our neighbour, ſhould flow from love to God, as the proper fountain and principle of it, 1 John v. 1.

Queſt. 4. *What is meant by the* [SUM] *of the commandments?*

Anſw. The *comprehenſive duty* of the law, which includes all other duties in the boſom of it, Rom. xiii. 9.

Queſt. 5. *What is the* comprehenſive duty *of the law?*

Anſw. It is LOVE; for *love is the fulfilling of the law*, Rom. xiii. 10.

Queſt. 6. *What is the* nature *of that* love *which is the comprehenſive duty of the law?*

Anſw. It is ſuch as flows from *faith*, as the ſource and fountain of it; for *faith worketh by love*, Gal. v. 6.

Queſt. 7. *What ought to be the* ſupreme object *of our love?*

Anſw. [The LORD], or JEHOVAH himſelf, as he is OUR GOD, Deut. xxx. 6.

Queſt. 8. *How many* ways *may the Lord be ſaid to be* [our God]?

Anſw. Two ways: either by external revelation and offer; or by ſpecial property and poſſeſſion.

Queſt. 9. *To whom doth he make the* external revelation *and* offer *of himſelf as their God?*

Anſw. To all ſuch of mankind, without exception, as have the *word of this ſalvation* ſent unto them, Prov. viii. 4. Heb. viii. 10.

Queſt. 10. *When is he our God by* ſpecial property *and* poſſeſſion?

Anſw. When by faith we are united to Chriſt, 1 Cor. iii. 23. in whom mercy and truth are met together, righteouſneſs and peace have kiſſed each other, Pſal. lxxxv. 10.

Queſt. 11. *What is it to love the Lord our God* [with all our heart]?

Anſw.

Anſw. It is to love him unfeignedly, without hypocriſy, or *diſſimulation*, Rom. xii. 9.

Queſt. 12. *What is it to love him* [with all our ſoul, *and* mind]?

Anſw. It is to have an intelligent, cordial, and affectionate love to God; expreſſed in all the duties, wherein any power or faculty of the ſoul can be exerciſed, Iſ. xxvi. 8. 9.

Queſt. 13. *What is it to love the Lord our God* [with all our ſtrength]?

Anſw. It is to love nothing ſo much as God, Matth. x. 37.; and nothing but in ſubordination to him, Luke xiv. 26.

Queſt. 14. *How may we* know, *if we have ſuch a ſupreme love to the Lord our God?*

Anſw. If we love him purely for himſelf, and his own matchleſs excellency, as ſhining in the face of Jeſus, Song i. 3.; if we account all things but loſs in compariſon of him, Phil. iii. 8.; and if we centre in him, as the only reſting-place of our ſouls for ever, Pſal. lxxiii. 25. 26.

Queſt. 15. *What is the* ſum *of the* ſix commandments *in the* ſecond table, *which contain our duty to man?*

Anſw. It is to *love* [*our neighbour as ourſelves*], Matth. xxii. 39. *The ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf.*

Queſt. 16. *Why is the ſum of the ſecond table ſaid to be* like *unto the ſum of the firſt?*

Anſw. Becauſe the duties of the ſecond table are injoined by the ſame authority with thoſe of the firſt, James ii. 10.

Queſt. 17. *In which of the two tables is the* lawful love *of* ourſelves *contained, ſeeing it is not expreſsly mentioned in either of them?*

Anſw. It is fairly implied and ſuppoſed in both tables, particularly in the *ſecond*, where love to ourſelves is made the example and pattern, according to which we ſhould love others, Luke x. 27. *Thou ſhalt love—thy neighbour* AS *thyſelf.*

Queſt. 18. *What is* lawful ſelf-love?

Anſw. It is an aiming at our own happineſs, in ſubordination to the glory of God, which ought to be our chief and ultimate end, 1 Cor. x. 31.

Queſt. 19. *Whom are we to underſtand by* [our neighbour]?

Anſw. All of mankind, unto whom we have any way ac-

ceſs to be uſeful, either as to their temporal or ſpiritual good, Luke x. 36. 37.

Queſt. 20. *What is it to love our neighbour* [as ourſelves]?

Anſw. It is to love him as *truly* and *ſincerely* as we do ourſelves, Eph. v. 29. *No man ever hated his own fleſh, but nouriſheth and cheriſheth it.*

Queſt. 21. *Should our love to our neighbour be as* great *as it is to ourſelves?*

Anſw. It is not required that it be as great in *degree*, but only that it be *as ſincere*, and free of hypocriſy, as it is to ourſelves, Rom. xii. 9.

Queſt. 22. *What is the* rule *according to which our love to our neighbour ſhould be regulated?*

Anſw. That we do to others what we would have them do to us, Matth. vii. 12.

Queſt. 23. *How is this rule to be explained for preventing the abuſe of it?*

Anſw. That we do as we would be done to, from a *well-informed judgment*; and by ſuch as place themſelves in the *ſame relations*, and in the *ſame circumſtances* with us.

Queſt. 24. *Why are we injoined to* eſteem others better than ourſelves, *Phil.* ii. 3.?

Anſw. Becauſe the more of the grace of God we have in our hearts, we will the more clearly ſee that we ourſelves are the *chief of ſinners*, 1 Tim. i. 14. 15. and have the ſeed of all ſin in us, which would ſoon ſpring up into the worſt of actions, if not reſtrained, Rom. vii. 23.

Queſt. 25. *What is the* difference *betwixt the love we ſhould have to* all *in general, and the love we ſhould have to the* ſaints *in particular?*

Anſw. We ſhould love all men in general, with a love of *benevolence*, and likewiſe of *beneficence* according to our ability, Gal. vi. 10.; but we ſhould love the ſaints with a love of *complacency* and *delight*, Pſal. xvi. 3.

Queſt. 26. *How ought our love to extend itſelf to our* enemies?

Anſw. By forgiving them, and praying for them, Matth. v. 44. Acts vii 60.

Queſt. 27. *What may we* learn *from the* ſum *of the commandments?*

Anſw. That *charity*, or love, which is *the end of the commandment*, ought to flow from *a pure heart, and a good conſcience, and faith unfeigned*, 1 Tim. i. 5.

43. Queſt.

43. QUEST. *What is the preface to the ten commandments?*

ANSW. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

44. QUEST. *What doth the preface to the ten commandments teach us?*

ANSW. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

Quest. 1. *What is a* [preface]?

Answ. It is something *spoken before;* or a preparatory introduction to a following discourse.

Quest. 2. *Whether are these words,* [I am the Lord thy God], *&c. to be understood as a preface to* all *the commandments, or to the* first *only?*

Answ. They are to be understood as a preface to *them all:* though they stand immediately connected with the *first,* as being the ground of the particular applicatory faith in a redeeming God, which is therein injoined.

Quest. 3. *Why are the above words prefixed as a preface to all the commandments?*

Answ. Because they are designed as so many reasons and arguments to enforce our obedience unto them.

Quest. 4. *Why doth God give* reasons *to enforce obedience to his commands, when his will is the supreme law?*

Answ. To manifest his amazing condescension, in dealing with us in a suitableness to our natures as rational creatures, Hos. xi. 4.

Quest. 5. *How many reasons, or arguments, are there in this preface, whereby God enforces obedience to his law?*

Answ. Three: the *first* is, because he is THE LORD, or

JEHOVAH; the *ſecond*, becauſe he is OUR GOD; and the *third*, becauſe he is our REDEEMER.

Queſt. 6. *Which of theſe* three *is the* formal reaſon *of obedience?*

Anſw. The *firſt*, namely, God's eſſential greatneſs, as he is JEHOVAH, *the Moſt High over all the earth*, Pſal. lxxxiii. 18.: though, at the ſame time, his relative goodneſs, as *our God*, and the deliverance he hath accompliſhed as our *Redeemer*, are invincible arguments and motives thereunto, Lev. xix. 36. 37.

Queſt. 7. *What is the ſtrength of the* firſt argument *for obedience, taken from God's being* [THE LORD]?

Anſw. The ſtrength of it lies in this, That becauſe God is JEHOVAH, "the eternal, immutable, and almighty God, "having his being in and of himſelf, and giving being to "all his words and works*;" therefore all obedience and ſubjection is due to him, Lev. xx. 8.

Queſt. 8. *Wherein lies the ſtrength of the* ſecond argument *for obedience to God's law, taken from his being* [OUR GOD]?

Anſw. It lies in this, That becauſe he makes himſelf over to ſinners of mankind, by a new-covenant grant, in the word of divine revelation; therefore this ought to ſweeten all his commands, and powerfully excite us to the obedience of them, Lev. xx. 7.

Queſt. 9. *What doth God* make over *to us in the word, when he makes a* grant *of himſelf therein, to be* our God?

Anſw. He makes over to us whatever *he is*, Hoſ. xiii. 4. and whatever *he hath*, Pſal. lxxxiv. 11. as God, to be ours freely and eternally.

Queſt. 10. *What doth he make over to us, when he makes a grant of* whatever HE IS?

Anſw. He makes over to us both what he is *eſſentially*, and what he is *perſonally*.

Queſt. 11. *What doth he make over to us, when he makes a grant of what* he is eſſentially?

Anſw. All his glorious *attributes* and *excellencies* to be *ours*, Exod. xxxiv. 6.: his infinity, to be the extent of our inheritance, Rev. xxi. 7.; his eternity, to be the date of our happineſs, John xiv. 19.; his unchangeableneſs, to be the rock of our reſt, Mal. iii. 6.; his wiſdom, to direct us, Pſal.

* Larger Cat. Queſt. 101.

lxxiii.

lxxiii. 24.; his power, to protect us, 2 Chron. xvi. 9.; his holineſs, to ſanctify us, Ezek. xvi. 14.; his juſtice, to aſſoil us, Rom. iii. 26.; his goodneſs, to reward us in the way of grace, not of debt, 1 John ii. 25.; and his truth, to ſecure us in the accompliſhment of all his promiſes, Heb. x. 23.

Queſt. 12. *What doth he make over to us, when he makes a grant of what* he is perſonally?

Anſw. He makes over himſelf in the perſon of the *Father*, to be our God and Father in Chriſt, 1 Pet. i. 3.; in the perſon of the *Son*, to be our Redeemer and Saviour, Iſ. xlviii. 17.; and in the perſon of the *Holy Ghoſt*, to be our Sanctifier and Comforter, John xiv. 16.

Queſt. 13. *What is it that he makes over to us, when he makes a grant of* whatever HE HATH?

Anſw. As *he hath* all the good things we can poſſibly need in time, or through eternity, ſo he makes them all freely over to us in the promiſe,—*All things are yours*, 1 Cor. iii. 21.: for inſtance, he *hath life*, for the quickening of us who are *dead in treſpaſſes and ſins*, Eph. ii. 1.; *righteouſneſs*, for the juſtifying us who are guilty, Iſ. xlv. 25.; and *redemption*, for delivering us who are lawful captives, chap. xlix. 24. 25. In a word, *Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him*, 1 Cor. ii. 9.

Queſt. 14. *Is this grant that God makes of himſelf to us in the word, to be* our God, *no more than a mere* argument, *or* motive, *to enforce our obedience?*

Anſw. It alſo ſtrengthens and enables us thereunto, Ezek. xxxvi. 27. 28.

Queſt. 15. *How doth the revelation of God's being our God, ſtrengthen and enable us to obedience?*

Anſw. In as much as by the revelation hereof, the Holy Ghoſt is conveyed, as the immediate efficient of holineſs, Gal. iii. 2.; and faith is wrought in the ſoul, as the ſpring and fountain thereof, chap. v. 6.

Queſt. 16. *Why doth God front his law with this grant of himſelf, as the Lord our God?*

Anſw. Becauſe it is comprehenſive of all the promiſes of the covenant, and of the bleſſings that are wrapt up in them; and therefore the beſt encouragement to the obedience of faith: for, becauſe he is our God, he will give us *one heart and one way; he will not turn away from* us *to do* us *good*, *but*

but will put his *fear in* our *hearts, that we ſhall not depart from* him, Jer. xxxii. 38. 39. 40.

Queſt. 17. *Why doth God make this declaration of his grace, in the* preſent *time,* [*I* AM], *and not in the* future, *I* WILL *be thy God?*

Anſw. To ſhew, that God's covenant of promiſe is *always* a ſolid ground and foundation for the *preſent* actings of faith, in every caſe and circumſtance wherein we can be ſituate, James ii. 23.

Queſt. 18. *Why doth God in this grant, addreſs the ſinner in the* ſingular number, *I am* [THY] *God?*

Anſw. Becauſe he wants that every individual ſinner, to whom the revelation of his grace doth come, ſhould believe it, with a particular applicatory faith, Zech. xiii. 9. *I will ſay, It is my people; and they ſhall ſay, The Lord is* MY GOD.

Queſt. 19. *How may we* know, *if ever we have, by faith, received the offer and grant that God makes of himſelf in the word?*

Anſw. By our love and eſteem of him, Exod. xv. 2.; by our repoſing entire truſt and confidence in him, Pſal. xviii. 2.; by our likeneſs and conformity to him, 1 John iii. 3.; and by our longing after the full fruition and enjoyment of him, Pſal. lxxiii. 25.

Queſt. 20. *What is the* THIRD ARGUMENT, *in the* preface, *for enforcing our obedience?*

Anſw. It is in theſe words; [*which have brought thee out of the land of Egypt, out of the houſe of bondage*].

Queſt. 21. *How are theſe words explained in our* Catechiſm?

Anſw. Of our ſpiritual redemption by Jeſus Chriſt; for, [*the preface to the ten commandments teacheth us, That becauſe God is the Lord, and our God, and* REDEEMER, *therefore we are bound to keep all his commandments*].

Queſt. 22. *Wherein lies the ſtrength of this argument, for enforcing our obedience to the commands of God?*

Anſw. It lies in this, That as he brought Iſrael of old out of their bondage in Egypt, ſo he delivereth us out of our ſpiritual thraldom; and therefore we ſhould *ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life,* Luke i. 74. 75.

Queſt. 23. *In what reſpects did the deliverance of Iſrael out of Egypt* reſemble *our ſpiritual redemption by Chriſt?*

Anſw.

Anſw. The Iſraelites were made to ſerve the Egyptians with rigour, Exod. i. 14.; ſo ſinners, by nature, are under the moſt cruel bondage and ſervitude to ſin and Satan, 2 Pet. ii. 19.: the Iſraelites were not able of themſelves to ſhake off the Egyptian yoke, Exod. ii. 23; no more are ſinners of mankind capable to extricate themſelves from a ſtate of ſpiritual ſlavery, in which they are naturally inthralled, Rom. v. 6.: the Iſraelites were brought out of Egypt *with a ſtrong hand, and a ſtretched-out arm*, Pſal. cxxxvi. 12.; ſo are we out of our ſpiritual thraldom, by the mighty power of God allenarly, Pſal. cx. 2. 3.: the Egyptians were deſtroyed, when Iſrael was delivered, Exod xiv. 28.; ſo principalities and powers were ſpoiled, Col. ii. 15. tranſgreſſion finiſhed, Dan. ix. 24. and death unſtinged, 1 Cor. xv. 55. when our redemption was accompliſhed, verſ. 57.

Queſt. 24. *Seeing the deliverance of Iſrael, which was typical of our ſpiritual deliverance, was brought about by divine power*, without the payment of a price, *will it follow that our ſpiritual redemption was* without a price *alſo?*

Anſw. By no means; unleſs the ſimilitude betwixt the *type* and the *antitype* did hold in every reſpect, which it cannot poſſibly do: for, though there be a reſemblance betwixt them in ſome things, yet there is always a diſparity in others; as might be made evident in every one of the ſcripture types and metaphors, whereunto divine things are compared: for inſtance, Jonah was alive in the whale's belly, whereas Chriſt was actually dead in the grave.

Queſt. 25. *Since God brought* all *the Iſraelites, without exception, out of Egypt, doth it from thence follow, that Chriſt redeemed* all mankind *from their ſpiritual bondage?*

Anſw. No: becauſe the Iſraelites did not typify and repreſent all mankind, but the *elect only*, Pſal. cxxxv. 4.

Queſt. 26. *How do you prove, that the* elect only, *and not all mankind, were redeemed by Chriſt?*

Anſw. From the Father's *gift* of them to him from eternity, John xvii. 6.; from his *repreſenting* them in his death, John x. 11.; and from his *interceſſion* within the vail for them only, John xvii. 9. *I pray for them: I pray not for the world, but for them which thou haſt given me.*

Queſt. 27. *Are the purchaſe and interceſſion of Chriſt, preciſely of the* ſame extent?

Anſw.

Anſw. Surely they are; for his interceſſion being *founded* on his purchaſe, and conſiſting in a preſenting the merit thereof before the throne, Heb. ix. 24. it clearly follows, that the one can be no more extenſive than the other, John xvii. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am.*

Queſt. 28. *How then are theſe* ſcriptures *to be* explained, *which ſeem to ſpeak of an* univerſal purchaſe *of all mankind; ſuch as, that Chriſt* died for all, 2 *Cor.* v. 15.; *that he* taſted death for every man, *Heb.* ii. 9.; *that he is* the propitiation for the ſins of the whole world, 1 *John* ii. 2.; *and the like?*

Anſw. They are to be explained in a *limited ſenſe*, of *ſome* only, and not of *every individual* of mankind; as the like general terms are undoubtedly to be underſtood in other places of ſcripture; ſuch as, Col. i. 6. and Rev. xiii. 3.; for, if it is alledged, that the above ſcripture-expreſſions prove an univerſal *purchaſe*, it may be ſaid, with the ſame parity of reaſon, that they prove an univerſal *application* thereof, which few will aſſert.

Queſt. 29. *Doth not the* univerſal offer *of Chriſt prove the univerſal redemption of* all, *at leaſt, within the* viſible church?

Anſw. No: it only proves the unqueſtionable duty of all to believe, upon the call and command of God, 1 John iii. 23.; and the infinite intrinſic worth of the ſatisfaction of Chriſt for the ſalvation of all, if it had been ſo deſigned, chap. iv. 14.

Queſt. 30. *Doth the redemption purchaſed by Chriſt bring any* benefit *or advantage to the* reprobate world?

Anſw. It is owing thereunto that the goſpel is ſent among them, John iv. 4.; that temporal judgments are ſhortened, Mark xiii. 20.; and it is on account of the elect, who are to ſpring of them, that they are preſerved for a while in this world, Rom. xi. 30: but then theſe, or the like benefits, are not to be conſidered as the fruit of Chriſt's purchaſe to the reprobate themſelves, but to the *elect only*, who are living among them, 2 Cor. iv. 15. or, who are to deſcend from them, Iſ. vi. 13.

Queſt. 31. *Wherein conſiſts the ſpiritual bondage we are naturally under, and redeemed from by Chriſt?*

Anſw. It conſiſts in our being under the wrath of God, John iii. 18.; the guilt, power, and pollution of ſin, Rom.

viii.

viii. 7.; the tyranny of Satan, Eph. ii. 2.; the ſnares and temptations of the world, 1 John ii. 16; and in our liableneſs to the pains of hell for ever, Matth xxv. 46.

Queſt. 32. *What* right *had Chriſt to be our Redeemer from this ſtate of ſpiritual bondage?*

Anſw. He had a right of *property*, and a right of *propinquity*.

Queſt. 33. *How had he a* right *of* property?

Anſw. As he is God, he is the original owner, Rom. ix. 21.; and as he is Mediator, he has the elect gifted unto him by his Father, John xvii. 6.

Queſt. 34. *How hath he a* right *of* propinquity?

Anſw. He hath it by the *legal union* which ſubſiſted betwixt him and us from eternity, in virtue of his being *made a ſurety of a better teſtament*, Heb. vii. 22.; and by the *aſſumption* of our nature in time, whereby he became our kinſman, and *is not aſhamed to call* us *brethren*, Heb. ii. 11. 12.

Queſt. 35. *What doth God's delivering Iſrael out of the land of Egypt* teach us, *with reſpect to his church and people in general?*

Anſw. It teacheth us, that as affliction is the lot of the Lord's people, in *this preſent evil world*; ſo deliverance therefrom is ſecured in due time, Pſal. xxxiv. 19. *Many are the afflictions of the righteous, but the Lord delivereth him out of them all.*

Queſt. 36. *What is the* difference *betwixt the* afflictions *of the* godly, *and thoſe of the* wicked?

Anſw. The afflictions of the godly are the *chaſtiſements* of a gracious Father, flowing from *love*, and deſigned for their *profit*, Heb. xii. 6. 10.; but the afflictions of the wicked are the *puniſhments* of an avenging Judge, flowing from *wrath*, and deſigned for their *ruin* and *deſtruction*, Eccl. v. 17.

Queſt. 37. *What* improvement *ought we to make of our ſpiritual redemption?*

Anſw. It ſhould excite us to *ſtand faſt in the liberty wherewith Chriſt hath made us free, and not be entangled again with the yoke of bondage*, Gal. v. 1.; to aſcribe all the praiſe of our ſpiritual liberty to our glorious *Deliverer*, Rev. i. 5. 6. and to teſtify our gratitude and thankfulneſs to him, by a converſation becoming the goſpel, Phil. i. 27.

45. QUEST. *Which is the firſt commandment?*
ANSW. The firſt commandment is, *Thou ſhalt have no other Gods before me.*

46. QUEST. *What is required in the firſt commandment?*
ANSW. The firſt commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worſhip and glorify him accordingly.

Queſt. 1. *Why are moſt part of the commands of the law delivered in* negative terms?
Anſw. Becauſe negative precepts are of the ſtricteſt obligation, *binding always*, and *at all times*.
Queſt. 2. *Why is the firſt commandment, in particular, ſo expreſſed?*
Anſw. Becauſe of the perpetual propenſity of our natures, ſince the fall, to depart from *the living God*, through *an evil heart of unbelief*, Heb. iii. 12.
Queſt. 3. *Why is this commandment ſet in the* front *of all the reſt?*
Anſw. To teach us, that the *having* JEHOVAH to be our God, is the leading and fundamental duty of the law, Exod. xv 2. which ſweetly and powerfully influences obedience to all the other commands of it, Pſal. cxviii. 28.
Queſt. 4. *What influence has obedience to the* firſt, *upon obedience to the other precepts of the law?*
Anſw. As obedience to the firſt commandment, is to believe that God is *our God*, upon the gift of himſelf to us, in theſe words, [*I am the Lord thy God*]; ſo, without believing this, it is impoſſible we can do any thing elſe that will pleaſe him, Heb. xi. 6.; for, *whatſoever is not of faith, is ſin*, Rom. xiv. 23.
Queſt. 5. *Why do this, and other commands, run in the ſecond perſon ſingular,* THOU, *and not in the plural,* YOU, *or* YE?

Anſw.

Anſw. To ſignify, that God would have us to take his commandments, as ſpoken to each of us in particular, as if we were mentioned by name.

Queſt. 6. *What is the* connection, *betwixt the* preface, *and the* firſt commandment?

Anſw. The *preface* reveals and exhibits the object of faith; and the *firſt commandment* injoins the duty of believing on that object: the one makes a grant of grace; and the other warrants us to lay hold on it.

Queſt. 7. *Are the* preface *and* firſt commandment *of equal* extent?

Anſw. Yes: every one to whom the *promiſe* in the *preface* is revealed, is obliged by the command, to believe it with application, John iii. 18.

Queſt. 8. *Can the obligation of the law be in the leaſt weakened by the grace of the goſpel publiſhed in the preface?*

Anſw. So far from it, that it is impoſſible for any man to ſhare of the grace of the goſpel, publiſhed in the preface, but in a way of *believing*, injoined in the firſt command of the law, Rom. iii. 31. *Do we make void the law through faith? God forbid.*

Queſt. 9. *What are the* chief duties *required in the firſt commandment, as thus connected with the preface?*

Anſw. [*To know and acknowledge God to be the only true God, and our God; and to worſhip and glorify him accordingly*].

Queſt. 10. *What* KNOWLEDGE *of God doth the firſt commandment require?*

Anſw. It requires us to know that God is; and that he is ſuch a God as he hath manifeſted himſelf to be in his word, Heb. xi. 6.

Queſt. 11. *What hath God manifeſted himſelf to be in his* word?

Anſw. He hath manifeſted himſelf to be *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin, and that will by no means clear the guilty*, namely, without a ſatisfaction, Exod. xxxiv. 6. 7.; or, he hath manifeſted himſelf to be *in Chriſt, reconciling the world to himſelf*, 2 Cor. v. 19.

Queſt. 12. *What is it to* [know] *God as he is* in Chriſt?

Anſw. It is to know that he is *well-pleaſed* for Chriſt's

righteouſneſs ſake, becauſe he has magnified the law, and made it honourable, Iſ. xlii. 21.

Queſt. 13. *How is the knowledge of God uſually diſtinguiſhed?*

Anſw. Into ſpeculative or common, and practical or ſaving knowledge.

Queſt. 14. *What is the* ſpeculative *or* common *knowledge of God?*

Anſw. It is only a *floating* knowledge of him in the head, without any ſaving influence or efficacy upon the heart and practice; as is to be found in ungodly perſons or hypocrites, who may *profeſs that they know God, but in works they deny him*, Tit. i. 16.

Queſt. 15. *What is it to have a* ſaving *and* practical *knowledge of him?*

Anſw. It is to have ſuch a lively apprehenſion of his relation to us, as our God in Chriſt, as is accompanied with an habitual conformity to his will, in heart and life, 1 John ii. 3. 4.

Queſt. 16. *What are the* evidences *of true ſaving knowledge?*

Anſw. If it is an experimental, Col. i. 6. intereſting, Pſal. xli. 11. ſanctifying, 2 Pet. i. 8. and humbling knowledge, Job xl. 4. 5.

Queſt. 17. *What is it to* [ACKNOWLEDGE] *God?*

Anſw. It is to own, avouch, and confeſs him, both in ſecret, and before the world, Rom. x. 10.—*With the mouth confeſſion is made unto ſalvation.*

Queſt. 18. *Why are the knowing and acknowledging of God* joined *together?*

Anſw. Becauſe where-ever the ſaving knowledge of God is implanted in the heart, there will be always ſome evidences thereof, either to ourſelves, or others, diſcovered in the life, Dan. xi. 32.—*The people that do know their God, ſhall be ſtrong and do exploits.*

Queſt. 19. *What ſhould we know and acknowledge God to be?*

Anſw. We ſhould know and acknowledge him to be [the only true God, and our God].

Queſt. 20. *What is it to know and acknowledge God to be* [the only true God]?

Anſw. It is to believe and profeſs, that he alone, and none elſe,

elſe, is poſſeſſed of all infinite perfection; and that the perfections of the divine nature are moſt eminently diſplayed and manifeſted in the perſon of Chriſt, our only Saviour and Redeemer, Hoſ. xiii. 4.—*Thou ſhalt know no God but me; for there is no Saviour beſides me.*

Queſt. 21. *What is it to know and acknowledge God to be* [our God]?

Anſw. It is to profeſs our relation to him, as his people, upon the faith of the grant that he makes of himſelf to us, as *ours*, in the word, Deut. xxvi. 17. 18. Pſal. xlviii. 14.

Queſt. 22. *Can we know and acknowledge God to be our God (as required in this commandment) unleſs we believe in Chriſt?*

Anſw. No: for *no man cometh unto the Father but by me*, ſays Chriſt.—*He that hath ſeen me, hath ſeen the Father*, John xiv. 6. 9.

Queſt. 23. *Is not* faith, *or believing in Chriſt, a* goſpel-precept *only, and not required in the law?*

Anſw. By no means: for, in the *goſpel*, ſtrictly and properly taken, as it is contradiſtinct from the law, there can be no *precept*: becauſe the goſpel, in this ſtrict ſenſe, is nothing elſe than a PROMISE, or glad tidings of a Saviour, with grace, mercy, and ſalvation in him, for loſt ſinners of Adam's family; according to the following ſcriptures, Gen. iii. 15. Iſ. lxi. 1. 2. 3. Luke ii. 10. 11.

Queſt. 24. *Since* faith *and* repentance *are duties conſequential to the entrance of ſin, and the revelation of the goſpel, muſt they not therefore be* new precepts, *not given to Adam in innocence?*

Anſw. Though there was no occaſion for the exerciſe of theſe duties, in an innocent ſtate; yet Adam being bound by the *law* of *creation*, (particularly the *ten commandments*, given him in the form of a covenant of works), to believe whatever God ſhould reveal, and obey whatever he ſhould command: no ſooner was the goſpel-revelation made, than the ſame very law, which bound him, while in innocence, to believe in *God-creator*, obliged him, when fallen, to believe in *God-redeemer*, now revealed and made known unto him; and likewiſe to turn from ſin to God, Rom. iii. 31.

Queſt. 25. *Whence is it that the obligation of the law is ſo extenſive, as to bind to the belief of whatever God ſhall reveal?*

Anſw.

Anſw. This ariſes from the abſolute perfection of the law, which being a complete rule of all obedience, cannot but faſten the duty, the ſame moment that the object is revealed, Pſal. cxix. 96.—*Thy commandment is exceeding broad.*

Queſt. 26. *What is the* abſurdity *of making faith and repentance new goſpel-precepts?*

Anſw. The abſurdity is, that hereby *another* righteouſneſs is introduced in our own perſons, than the righteouſneſs of Chriſt, as the immediate ground of our pardon and acceptance before God.

Queſt. 27. *How doth this abſurdity neceſſarily follow from the foreſaid doctrine?*

Anſw. If Chriſt, as our Surety, has fulfilled the precept, and endured the penalty of the moral law, according to Gal. iv. 4. 5. then it cannot but follow, that this law of faith and repentance, not being fulfilled by him, muſt be fulfilled by ourſelves, in our own perſons, as our righteouſneſs before God: and thus another ground of juſtification is eſtabliſhed, beſides the ſurety-righteouſneſs, contrary to Gal. ii. 16. and iii. 21.

Queſt. 28. *What is the doctrine of our* Larger Catechiſm *on this head?*

Anſw. That "believing and truſting" in God, (which is the ſame with *faith*), "being careful in all things to pleaſe "him, and ſorrowful when in any thing he is offended," (which is the ſame with *repentance*), are among "the *duties* "*required* in the *firſt commandment*:" and that "unbelief,— "diſtruſt,—incorrigibleneſs,—and hardneſs of heart," or impenitency, (according to Rom. ii. 5. there quoted), are among the "*ſins forbidden*" therein *.

Queſt. 29. *What doth God require of us in this commandment, as the evidence of our knowing and acknowledging him to be the only true God, and our God?*

Anſw. That we [*worſhip* and *glorify him accordingly*], Matth. iv. 10.—*Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*

Queſt. 30. *What is it to* [worſhip] *God?*

Anſw. It is to make him the ſupreme object of our eſteem, Pſal. lxxi. 19. deſire, Pſal. lxxiii. 25. and delight, Pſal. cxlii. 5. and that, not only in our ſecret devotions, but like-

* Larger Cat. Queſt. 104. 105.

wiſe

wiſe when joining with others in any religious exerciſe, Pſal. cxi. 1.

Queſt. 31. *What is it to* [glorify] *him?*

Anſw. It is to aſcribe all poſſible glory and perfection to him, Exod. xv. 11. and, in all our actions, to aim at the advancement of his honour and glory in the world, 1 Cor. x. 31.

Queſt. 32. *What is imported in our being required to worſhip and glorify him* [accordingly]?

Anſw. It imports, that ſince God commands us to know and acknowledge him, not only to be the *true God*, but *our own* God, in virtue of the covenant-grant he makes of himſelf in the word; it becomes us, in all our actions, religious and civil, to behave towards him, as ſtanding in ſuch a near and intimate relation unto us, Pſal. xlv. 11. 1 Cor. vi. 20.

Queſt. 33. *Can we glorify God aright, unleſs we* acknowledge *him to be* our God *in Chriſt?*

Anſw. No: for unleſs we acknowledge a God in Chriſt, as our God, we make him a *liar*, in ſaying, *I am the Lord thy God*, and rebel againſt his authority in the *firſt commandment*, which is, *Thou ſhalt have no other Gods before me.*

Queſt. 34. *Is believing the promiſe then, the foundation of all acceptable worſhip and obedience?*

Anſw. Yes: for all true obedience, is *the obedience of faith*, Rom. xvi. 26.; and *without faith it is impoſſible to pleaſe* God, Heb. xi. 6.

Queſt. 35. *In what* manner *are we required to worſhip and glorify God?*

Anſw. Both *inwardly* in our hearts, John iv. 24.; and *outwardly* in our lives, Matth. v. 16.

Queſt. 36. *How are we to worſhip God* inwardly *in our* hearts?

Anſw. By truſting, Iſ. xxvi. 4 hoping, Pſal. cxxx. 5. and delighting in him, Pſal. xxxvii. 4.; by thinking and meditating upon him, Mal. iii. 16. Pſal. lxiii. 6.; devoting ourſelves to him, Iſ. xliv. 5.; and by being filled with grief, when he is offended by ourſelves, or others, Pſal. xxxviii. 18. and cxix. 136.

Queſt. 37. *How are we to worſhip and glorify him* outwardly *in our* lives?

Anſw. By praying to him, and praiſing him with our lips, Pſal. cxlii. 1. and cxlv. 21.; by being zealous for his glory,

Pſal.

Pſal. lxix. 9.; careful to pleaſe him, Col. i. 10.; and by walking humbly before him, Micah vi. 8.

Queſt. 38. *What* improvement *ought we to make of the* covenant-grant *in the* preface, [I am the Lord thy God]; *and the* precept *injoining the belief thereof*, [Thou ſhalt have no other Gods before me]?

Anſw. That it is the duty of every one of us, without waiting till we find gracious qualifications wrought in us, *inſtantly* to lay claim to a God in Chriſt, as our God, Pſal. xcv. 7.; this being what he requires in the firſt place, as the foundation of all other acts of obedience, 2 Chron. xx. 20.

Queſt. 39. *If it is an external federal relation to the viſible church, which God aſſerts in the* preface, *when he ſays*, I am the Lord thy God; *how can the* firſt commandment *warrant the faith of a* ſpecial relation?

Anſw. As the command always warrants a particular application of every general promiſe, ſo the external federal relation, which God bears to the viſible church, becomes a ſpecial one, the moment that the promiſe is believed with a particular applicatory faith, Jer. iii. 22.

47. QUEST. *What is forbidden in the firſt commandment?*

ANSW. The firſt commandment forbiddeth the denying, or not worſhipping and glorifying the true God as God, and our God; and the giving of that worſhip and glory to any other which is due to him alone.

Queſt. 1. *To what general* heads *may the ſins forbidden, in this commandment, be reduced?*

Anſw. To theſe two; *Atheiſm* and *idolatry*.

Queſt. 2. *What is* ATHEISM?

Anſw. It is the [*denying*], or not having a God.

Queſt. 3. *How is Atheiſm commonly* diſtinguiſhed?

Anſw. Into *ſpeculative* and *practical*.

Queſt. 4. *How is ſpeculative Atheiſm again ſubdivided?*

Anſw. Into that which is *directly*, and into that which is *interpretatively* ſuch.

Queſt. 5.

Queſt. 5. *What is* direct *ſpeculative Atheiſm?*

Anſw. It is a fixed perſuaſion in the heart, and an open profeſſion with the mouth, that there is no God.

Queſt. 6. *What is ſpeculative Atheiſm* interpretatively, *or by* neceſſary conſequence?

Anſw. It is the rejecting of any of theſe truths, which are neceſſarily connected with the *being* of a God; ſuch as the denying of *providence*, or any of the *eſſential perfections* of God; becauſe from thence it would neceſſarily follow, that there is no God.

Queſt. 7. *Why would it neceſſarily follow, from the denying of providence, or any of the divine perfections, that there is no God?*

Anſw. Becauſe as it is impoſſible to conceive that there is a God, without conceiving at the ſame time, that he preſerves and governs the world, Iſ. xli. 23.; ſo it is impoſſible to conceive his being or exiſtence, without conceiving him to be poſſeſſed of all infinite perfection, 1 John i. 5.

Queſt. 8. *Can there be ſuch a perſon among men, as a* direct ſpeculative Atheiſt?

Anſw. No: there can be none of mankind, who have, *at all times*, ſuch a fixed and conſtant perſuaſion that *there is no God;* as at no time whatſoever, to have the leaſt fear or doubt of the contrary, Dan. v. 6. 9.

Queſt. 9. *How doth it appear, that there can be no ſuch perſon as a* downright *ſpeculative Atheiſt?*

Anſw. From univerſal *experience*, which atteſts, that the knowledge and impreſſion of the being of a God, is ſo natural to man, that he can no more diveſt himſelf thereof, at all times, than he can ſtrip himſelf of his reaſon, or ſhake off his own exiſtence, Rom. i. 19. *That which may be known of God is manifeſt in them; for God hath ſhewed it unto them;* i. e. ingrained it in their natures.

Queſt. 10. *Would it not ſeem that there may be a downright ſpeculative Atheiſt, from Pſal.* xiv. 1. The fool hath ſaid in his heart, There is no God?

Anſw. The words do not import a *fixed* and *permanent perſuaſion*, but rather a *ſecret wiſh*: accordingly, the expreſſion is not, The fool hath *believed*, or is *perſuaded* in his heart; but hath SAID, that is, would fain have harboured ſuch a ſecret deſire.

Queſt. 11. *Why would wicked men wiſh there was no God?*

Anſw. To be free of any check or reſtraint upon their luſts, but that they may *work all uncleanneſs with greedineſs*, Eph. iv. 19.

Queſt. 12. *Who are they that are* interpretatively *Atheiſts?*

Anſw. Not only they who deny the providence of God, or any eſſential attribute of his nature; but likewiſe all *Deiſts*, who reject ſupernatural revelation; and all openly wicked and profane perſons, who live as if there were no God, Pſal. x. 4. 11. 13.

Queſt. 13. *Whether is it* ſpeculative *or* practical Atheiſm *that is chiefly levelled againſt, in this commandment?*

Anſw. Both: but eſpecially *practical Atheiſm*, as being univerſally prevalent, Rom. iii. 11.

Queſt. 14. *What is* practical *Atheiſm?*

Anſw. It is a denying of God in our practice, Tit. i. 16. *They profeſs that they know God, but in works they deny him.*

Queſt. 15. *How doth practical Atheiſm* evidence *itſelf?*

Anſw. In *omitting* the duties required in this commandment; namely, not knowing and acknowledging God, to be what he really is; and neglecting to worſhip and glorify him accordingly.

Queſt. 16. *Who are guilty of* not knowing *God?*

Anſw. Not only the Heathens, who walk contrary to nature's light, Rom. i. 21.; but likewiſe Chriſtians, who being privileged with the means of knowing God, as *in Chriſt*, do yet ſlight and neglect the ſame, John xv. 22. *If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloak for their ſin.*

Queſt. 17. *Who are they that are guilty of* not acknowledging *God?*

Anſw. They who ruſh upon the actions of life, without aſking his counſel about them, Joſh. ix. 14. *The men took of their victuals, and aſked not counſel at the mouth of the Lord.*

Queſt. 18. *Who are guilty of* [not worſhipping] *God?*

Anſw. They who live in the habitual neglect of the public, private, and ſecret exerciſes of his worſhip, Iſ. xliii. 22. *Thou haſt not called upon me, O Jacob; thou haſt been weary of me, O Iſrael.*

Queſt. 19. *Who are guilty of* not [glorifying] *him?*

Anſw. They who ſet up themſelves as their *own rule*, Pſal. xii. 4. and make themſelves their *own end* and *happineſs*, in oppoſition to God, Phil. ii. 21.

Queſt. 20.

Queſt. 20. *When are men chargeable with this piece of practical Atheiſm, namely, of* ſetting up themſelves as their own rule?

Anſw. When they perform any action, religious, or civil, more becauſe it is agreeable to *ſelf*, than as it is pleaſing to God, Zech. vii. 5. 6.; when they envy the gifts and proſperity of others, Pſal. lxxiii. 3.; and when they would model or frame God himſelf according to their own fancy, imagining him to be *altogether ſuch a one* as themſelves, Pſal. l. 21.

Queſt. 21. *When do men make themſelves their* own end and happineſs, *in oppoſition to God?*

Anſw. When they aſcribe the glory of what they have, or do, to *themſelves*, and not unto God, Dan. iv. 30.; when they are more troubled for what diſgraces themſelves, than what diſhonours God, 1 Sam. xv. 30.; and when they prefer the pleaſures and profits of this world, to the glorifying and enjoying of God, Matth. xix. 22.

Queſt. 22. *When may we be ſaid to worſhip the* true God, *and yet not* [AS *God*]?

Anſw. When we draw nigh unto him with the mouth, and honour him with our lips, but our hearts are far from him, Matth. xv. 8.

Queſt. 23. *When are we guilty of not worſhipping and glorifying him, as* [OUR *God*]?

Anſw. When, in the courſe or tenor of our behaviour and deportment towards him, we want the habitual exerciſe of the faith of our federal relation unto him, Pſal. lxxxi. 10. 11.

Queſt. 24. *May not the* ſaints *themſelves be chargeable with ſome degree of practical Atheiſm?*

Anſw. No doubt they may; when they entertain unbecoming thoughts of God in their mind, or ſpeak unadviſedly to him with their lips. Thus Job is cenſured by Elihu, for charging God with injuſtice, chap. xxxiii. 10. 11.: and Jonah ſpeaks moſt raſhly to God, when he ſays, *I do well to be angry, even unto death*, chap. iv. 9.

Queſt. 25. *How may a perſon know when blaſphemous thoughts, and atheiſtical expreſſions, are not inconſiſtent with a ſtate of grace?*

Anſw. When a blaſphemous thought is ſo far from being indulged, that it is treated with abhorrence; and when an atheiſtical expreſſion (uttered through ſurpriſe, and the

hurry and violence of temptation) is deeply regretted and lamented, Pſal. lxxiii. 21. 22.

Queſt. 26. *What is the other* general *and* comprehenſive ſin *forbidden in this commandment?*

Anſw. IDOLATRY.

Queſt. 27. *What is* idolatry?

Anſw. It is [*the giving that worſhip and glory to any other which is due to* God *alone*].

Queſt. 28. *How is idolatry commonly diſtinguiſhed?*

Anſw. Into that which is *groſs* and *external;* and that which is more *refined* and *internal.*

Queſt. 29. *What is the idolatry which is* groſs *and* external?

Anſw. It is an aſcribing the ordinary ſigns of worſhip, or religious homage, to any perſon or thing, beſides the true God, Lev. xxvi. 1.

Queſt. 30. *Who are they that are guilty of this groſſer kind of idolatry?*

Anſw. HEATHENS and PAPISTS.

Queſt. 31. *What was the nature of the idolatry of the* Heathens?

Anſw. They made gods of the ſun, moon, and ſtars, and almoſt of every other creature; yea, of *devils* themſelves, as the apoſtle witneſſeth, 1 Cor. x. 20. But that which was moſt frequent among them, was their making *images* or *idols* in the ſhape of ſome ſort of living creatures, or of a mixture of them, and then worſhipping them as if they were gods, Pſal. cxxxv. 15.—19.

Queſt. 32. *How did* Heatheniſh *idolatry take its* riſe *in the world?*

Anſw. By men becoming *vain in their imaginations*, whereby they *changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things*, Rom. i. 21. 23.

Queſt. 33. *How doth it appear that the* Papiſts *are guilty of this groſſer kind of idolatry?*

Anſw. By their bowing to *images* and *altars;* giving divine honour to the *conſecrated bread* in the ſacrament; adoring the *crucifix;* praying to angels; and invocating the ſaints, eſpecially the virgin Mary, whom they ſupplicate much more frequently than they do Chriſt himſelf. By all which it appears, that *Popiſh* idolatry ſucceeds in the room of the *Heatheniſh;* and is more inexcuſable than it, becauſe the

the Papiſts have the benefit of divine revelation, which the Heathens have not.

Queſt. 34. *How do you prove, that the paying religious homage to ſuch things, by the church of Rome, is groſs idolatry?*

Anſw. From the nature of idolatry itſelf; the very *eſſence* whereof conſiſts in giving divine worſhip and honour to any creature whatſoever, whether in heaven or earth; for *it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Matth. iv. 10.

Queſt. 35. *What is the idolatry which is* more refined *and* internal?

Anſw. It is a ſetting up of *idols* in the *heart*, Ezek. xiv. 4.; or a giving that room in our eſteem and affection to any thing elſe, which God alone ought to poſſeſs, Luke xiv. 26.

Queſt. 36. *To whom is this kind of idolatry incident?*

Anſw. To all mankind naturally: and even *believers* themſelves are cautioned and warned againſt it, 1 John v. 21. *Little children, keep yourſelves from idols.*

Queſt. 37. *What are theſe* idols *which have a ſeat in every man and woman's* heart *by nature?*

Anſw. Among many others, there are theſe *two*, which are worſhipped and ſerved by the generality, even of the viſible church, namely, SELF and the WORLD.

Queſt. 38. *How doth it appear that* SELF *is an idol which naturally reigns in the heart of every one?*

Anſw. From the very *firſt leſſon* in the ſchool of Chriſtianity, which is to be *denied to ſelf*, Matth. xvi. 24. *Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf.*

Queſt. 39. *What is it for a man to* deny himſelf?

Anſw. It is to give up with his *ſelf-wiſdom*, his *ſelf-will*, and his *ſelf-righteouſneſs*.

Queſt. 40. *When do we give up with the idol of* ſelf-wiſdom?

Anſw. When we are made to ſee our own depraved reaſon to be but folly, when compared with the wiſdom of God revealed in his word; *for the wiſdom of this world is fooliſhneſs with God*, 1 Cor. iii. 19.

Queſt. 41. *When is the idol of* ſelf-will *dethroned?*

Anſw. When God's will of *precept* becomes the ſole rule of our heart and life, Pſal. cxix. 105.; and his will of *providence*

vidence is cheerfully acquieſced in, as the beſt for us, Rom. viii. 28.

Queſt. 42. *When do we part with the idol of* ſelf-righteouſneſs?

Anſw. When we ſubmit to the righteouſneſs of God; or, found our plea, for eternal life, wholly and entirely upon the meritorious obedience and ſatisfaction of Chriſt, as our Surety, in our room and ſtead, Phil. iii. 8. 9.

Queſt. 43. *How doth it appear that the* WORLD *is an idol ſeated in every man's heart by nature?*

Anſw. From the habitual turn of our thoughts and affections to things temporal, Matth. vi. 31.; the eager purſuit of them, and ardent deſire after them, in preference to theſe that are ſpiritual and eternal, chap. xvi. 26.

Queſt. 44. *What are the things of this world, which we naturally incline to idolize?*

Anſw. Some make an idol of their *worldly riches*; making *gold* their *hope*, and ſaying *to the fine gold, Thou art my confidence*, Job xxxi. 24.; ſome, of their *worldly pleaſures*, being *lovers of pleaſures, more than lovers of God*, 2 Tim. iii. 4.; ſome make an idol of their *worldly credit* and *reputation*, receiving *honour one of another*, and not ſeeking *the honour that cometh from God only*, John v. 44.; ſome, of their *worldly relations*, beſtowing more of their love upon them, than upon God, Matth. x. 37.; and ſome make an idol of their *worldly helps* and *confidences*, truſting more to theſe than to God, Iſ. xxxi. 1. Jer. xvii. 5.

Queſt. 45. *What is the* verdict *of the Spirit of God concerning thoſe who make the* world *their* idol?

Anſw. It is this, that *if any man love the world, the love of the Father is not in him*, 1 John ii. 15.

Queſt. 46. *How may* Satan *be ſaid to be even* idolized, *by thoſe who profeſs to bear him an implacable hatred?*

Anſw. When his ſuggeſtions are regarded, more than the dictates of the Spirit of God in his word, Iſ. xl. 27. and xlix. 14.

Queſt. 47. *How may the* ſuggeſtions *of Satan be* diſtinguiſhed *from the* dictates *of the Spirit of God?*

Anſw. The tendency of all Satan's ſuggeſtions is to ſet up, in the ſoul, ſome one thing or other in Chriſt's room, 2 Cor. iv. 4.; but the dictates of the Spirit of God are wholly

ly calculated for giving Chriſt in all things the *pre-eminence*, John xvi. 14.

Queſt. 48. *Why is Satan called* the god of this world, 2 *Cor.* iv. 4.?

Anſw. Becauſe he is *the ſpirit that worketh in the children of diſobedience*, Eph. ii. 2. till *the prey be taken from the mighty*, and *the lawful captive delivered*, Iſ. xlix. 24. 25.

Queſt. 49. *Who are they that* explicitly *acknowledge the* devil *as* their god?

Anſw. They are ſuch as uſe ſorcery, divination, witchcraft, charming, and other diabolical arts and practices, condemned in Deut. xviii. 10. 11. 12.

Queſt. 50. *Was* Joſeph's cup *an inſtrument of divination; or, did he himſelf uſe this unlawful art, when he ſays*, Gen. xliv. 15.—Wot ye not, that ſuch a man as I can certainly divine?

Anſw. By no means; for the word tranſlated DIVINE, is, on the *margin*, rendered *make trial*, or, *inquiry;* and ſo the meaning is, *Know ye not, that ſuch a man as I, who am ſo diligent and induſtrious in other matters, would ſoon miſs the cup wherein I uſually drink, and make inquiry after the perſon who had ſtolen it?*

Queſt. 51. *What* improvement *ought we to make of the* firſt commandment, *as it ſtands connected with the* preface?

Anſw. That as God warrants and commands us to believe in him, as our God and Redeemer, Pſal. xlv. 11.; ſo it is our duty to carry along with us the faith of this relation, in all our approaches unto his preſence, Heb. xi. 6.

48. QUEST. *What are we ſpecially taught by theſe words* [BEFORE ME] *in the firſt commandment?*

ANSW. Theſe words [BEFORE ME] in the firſt commandment teach us, That God, who ſeeth all things, taketh notice of, and is much diſpleaſed with, the ſin of having any other God.

Queſt. 1. *What is the ſtrength of the argument couched in theſe words* [BEFORE ME]?

Anſw.

Answ. That the sin of having any other God, is committed in the presence of him [*who seeth all things*], Heb. iv. 13.

Quest. 2. *What is it for God to* see all things?

Answ. It is to have a most intimate, perfect, and comprehensive knowledge of them, Psal. cxlvii. 5.—*His understanding is infinite.*

Quest. 3. *Wherein consists the* infinity *of God's knowledge?*

Answ. Not so much in the perfect and comprehensive knowledge of the *creatures*, which are finite; as in the perfect and comprehensive knowledge of *himself*, and his own excellencies and perfections, which are infinite, 1 Cor. ii. 11.

Quest. 4. *How is it that God* seeth *or knoweth all things?*

Answ. He sees all things at *once* in his own essence, distinctly, infallibly, and immutably, 1 John i. 5.

Quest. 5. *How do you prove that God hath such a comprehensive* sight *and knowledge of all things?*

Answ. Because otherwise he could not be the Creator, Governor, and Judge of the world, 1 Cor. iv. 5.

Quest. 6. *In what light doth God see or know* evil actions?

Answ. As they are opposite to his *nature*, Jer. xliv. 4. and contrary to his *law*, 1 John iii. 4. which is the sole and unerring *standard* of all rectitude, Rom. vii. 12.

Quest. 7. *What is that sin which strikes more* immediately *and* directly *against the authority of God in this commandment?*

Answ. It is [*the sin of having any other God*].

Quest. 8. *What is it to* have another God?

Answ. It is to have our minds, wills, and affections carried out after other objects, as much, or more, than after God himself, Is. xlvi. 9. compared with Ezek. xiv. 4.

Quest. 9. *What* [notice] *doth God take of this sin?*

Answ. He threatens to resent it with the highest marks of displeasure, and that even in this life, as well as in the world to come, Deut. xxix. 24.—29.

Quest. 10. *Why is God so* [much displeased] *with the* sin *of having any other God?*

Answ. Because it sets up a *rival* or *competitor* in his room, and that in his very *sight* and *presence*, Jer. xxxii. 30.

Quest. 11. *What* influence *ought the* presence *of an* all-seeing *God to have upon us in all our actions?*

Answ. The consideration thereof ought to quicken and animate

animate us to every duty, Gen. v. 22. 24.; and ſcare and deter us from every ſin, as being an affronting of him to his *face*, who is our *witneſs*, and ere long will be our *judge*, Gen. xxxix. 9.

49. QUEST. *Which is the ſecond commandment?*

ANSW. The ſecond commandment is, *Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands of them that love me, and keep my commandments.*

50. QUEST. *What is required in the ſecond commandment?*

ANSW. The ſecond commandment requireth the receiving, obſerving, and keeping pure and entire, all ſuch religious worſhip and ordinances as God hath appointed in his word.

Queſt. 1. *What is the opinion of the* Papiſts *about this commandment?*

Anſw. They alledge that it is not a *diſtinct precept* from the *firſt*, but only an appendix, or ſupplement thereto, by way of illuſtration.

Queſt. 2. *What is their* practice, *in conſequence of this opinion?*

Anſw. They conſtantly leave it out in their maſs-books, and other liturgies of their church, leſt the people ſhould

obſerve the manifeſt contrariety of their *image-worſhip*, to what is here ſo expreſsly forbidden.

Queſt. 3. *Wherein then doth the* ſecond *commandment* differ *from the* firſt?

Anſw. The *firſt* commandment reſpects the OBJECT, and requires that we worſhip the true God, for our God, and no other: the *ſecond* reſpects the MEANS of worſhip, and requires that the true God be worſhipped in ſuch a *way only*, and by ſuch *ordinances* as he has *appointed* in his word, in oppoſition to all *human inventions*.

Queſt. 4. *What is meant by* [religious worſhip]?

Anſw. That homage and reſpect we owe to a gracious God, as a God of infinite perfection; whereby we profeſs ſubjection to, and confidence in him, as our God in Chriſt, for the ſupply of all our wants; and aſcribe the praiſe and glory that is due to him, as our chief good, and only happineſs, Pſal. xcv. 6. 7.

Queſt. 5. *What are theſe religious* [ordinances], *which God hath appointed in his word?*

Anſw. They are "prayer and thankſgiving in the name "of Chriſt; the reading, preaching, and hearing of the "word; the adminiſtration and receiving of the ſacraments; "church-government and diſcipline; the miniſtry, and "maintenance thereof; religious faſting; ſwearing by the "name of God; and vowing to him *."

Queſt. 6. *Is* prayer *a moral duty, founded in the law of nature?*

Anſw. Surely it is: the neceſſary dependance of the rational creature upon its Creator, plainly proves it to be ſo. Hence we find the very Heathens practiſing it, when reduced to ſtraits, Jonah i. 14.

Queſt. 7. *How doth it appear to be an* inſtituted means *of worſhip?*

Anſw. From a variety of ſcripture-texts injoining the practice of it, in all caſes and circumſtances, Pſal. l. 15. Phil. iv. 6. 1 Theſſ. v. 17.

Queſt. 8. *What is* acceptable prayer?

Anſw. It is an *aſking* in Chriſt's name, what God has *promiſed* to give, John xiv. 13.; with a full perſuaſion that he doth hear, and will anſwer, Mark xi. 24. James i. 6.

* Larger Cat. Queſt. 108.

Queſt. 9.

Queſt. 9. *How* manifold *is religious* thankſgiving?

Anſw. TWOFOLD: *ſtated* and *occaſional.*

Queſt. 10. *What is* ſtated *thankſgiving?*

Anſw. It is not only the thankful acknowledgment of mercies daily received, which is a branch of prayer; but likewiſe the *ſinging* the *praiſes* of God with the *voice*, which is a ſtated act of worſhip, diſtinct from prayer, though ejaculatory prayer ought, always, to be joined with it, Pſal. lvii. 7.

Queſt. 11. *How do you prove that* ſinging *with the* voice *is a* ſtated *act of worſhip*, appointed *under the New Teſtament?*

Anſw. From the *example* of Chriſt and his apoſtles, who, after the *firſt* ſupper, *ſang an hymn*, (or *pſalm*, as on the *margin*), Matth. xxvi. 30.; and from the *injunction* laid upon all Chriſtians to be employed in this exerciſe, as a ſtated duty, Eph. v. 18. 19. James v. 13.

Queſt. 12. *What ſhould be the* ſubject-matter *of our praiſes to God?*

Anſw. The *pſalms*, *hymns*, *and ſpiritual ſongs*, which are dictated by the Spirit of God in *ſcripture*; and not any *human compoſure* whatſoever, Eph. v. 19.

Queſt. 13. *In what* manner *ſhould theſe be ſung?*

Anſw. With grace in our *hearts to the Lord*, Col. iii. 16.

Queſt. 14. *What is it to ſing* with grace in *our* hearts to the Lord?

Anſw. It is to have our hearts going along with our voice, in ſuitable acts of faith, and elevated affections, Pſal. lvii. 7.

Queſt. 15. *Are not the* Pſalms *of* David, *as we ſing them in our language, of human compoſure?*

Anſw. The *tranſlation* in metre is human, but the *ſenſe* and *meaning* is the ſame with the *original.*

Queſt. 16. *What is* occaſional *thankſgiving?*

Anſw. It is the ſetting ſome time apart, for giving thanks to God, for ſome remarkable mercy and deliverance, reſpecting either churches and nations in general, Neh. xii. 27. or ourſelves and families in particular, Eph. v. 20.

Queſt. 17. *How ought this duty to be gone about?*

Anſw. With an humble ſenſe of our utter unworthineſs of the leaſt of all God's favours, 2 Sam. vii. 18.

Queſt. 18. *Are* reading, hearing, *and* preaching *of the word*, acts *of* worſhip?

Anſw Although they are not acts of ſuch *immediate worſhip* as *prayer* and *praiſe*, wherein God is immediately addreſſed; yet being the inſtituted and ordinary *means* of *ſalvation*, they ought to be practiſed and attended, with that reverence and regard, which is due to the great God our Saviour, who is preſent in them, Matth. xxviii. 20. Acts x. 33.

Queſt. 19. *How are the* adminiſtration and receiving of the ſacraments *acts of worſhip?*

Anſw. As therein, by the ſenſible ſigns of divine appointment, Chriſt and his benefits are repreſented, ſealed, and applied to believers, Gal. iii. 27. 1 Cor. xi. 26.

Queſt. 20. *In what ſenſe are* church-government *and* diſcipline, *to be ranked among the ordinances of divine worſhip?*

Anſw. In as far as they are *exerciſed* in the *name* of the Lord Jeſus, the alone head of his church, according to the rule of his word, by church-judicatories lawfully conſtitute, Matth. xviii. 20.

Queſt. 21. *Why is the* miniſtry, and maintenance thereof, *placed among religious ordinances?*

Anſw. Becauſe as a ſtanding miniſtry in the church, till the end of time, is of expreſs divine inſtitution, Eph. iv. 11. 12. 13.; ſo the ſuitable and comfortable maintenance thereof, is as expreſsly appointed, not only in the Old Teſtament, Numb. xviii. 21. 24. but likewiſe in the New, 1 Cor. ix. 13. 14. *Do ye not know, that they which miniſter about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of the goſpel.*

Queſt. 22. *What is* religious faſting?

Anſw. "A religious faſt requires total abſtinence, not "only from all food, (unleſs bodily weakneſs do manifeſtly "diſable from holding out, till the faſt be ended,—), but al-"ſo from all worldly labour, diſcourſes, and thoughts, and "from all bodily delights.—*" Joſh. vii. 6. Judg. xx. 26.

Queſt. 23. *Whether is bodily faſting, or bare abſtinence from food,* any part *of religious worſhip?*

Anſw. Not properly in itſelf; but as it is a mean of divine

* *Directory for the public worſhip of God,* in the article, *Concerning publiic ſolemn faſting.*

appointment,

appointment, for fitting and diſpoſing us for more ſpiritual and ſolemn exerciſes.

Queſt. 24. *How doth* faſting *appear to be a mean of divine appointment?*

Anſw. From the practice of the ſaints under the Old Teſtament, Eſth. iv. 16. Dan. x. 2. 3.; from the teſtimony of Chriſt, Matth. vi. 17. 18. and xvii. 21.; and the example of his apoſtles, under the New, Acts xiii. 3. and xiv. 23.

Queſt. 25. *What are theſe* ſpiritual *and* ſolemn exerciſes, *which* faſting *is deſigned to diſpoſe us for?*

Anſw. Deep humiliation of ſoul before the Lord, on account of ſin, Ezra ix. 6.; free confeſſion thereof, Dan. ix. 20. and turning therefrom, Joel ii. 12. as the genuine fruits of our *taking hold* of God's *covenant*, Jer. l. 4. 5.; together with an importunate requeſting of our gracious God, for that which is the particular occaſion of the faſt, Pſal. xxxv. 13.

Queſt. 26. *Whether is religious faſting an* occaſional, *or a* ſtated *duty?*

Anſw. It is merely *occaſional* and *extraordinary*, to be gone about only as the *call* of *providence* may require and direct.

Queſt. 27. *What are the* occurrences, *in providence, which are a* call *to this extraordinary duty?*

Anſw. "When ſome great and notable judgments are "either inflicted upon a people," Dan. ix. 3. 12. 13. 14. "or, apparently imminent," 2 Chron. xx. 2. 3. 4. "or, "by ſome extraordinary provocations notoriouſly deſerved," 1 Sam. vii. 3. 6.; "as alſo, when ſome ſpecial bleſſing is to "be ſought and obtained *," verſ. 5. 8. 10.

Queſt. 28. *Is* ſwearing by the name of God *an act of immediate and inſtituted worſhip?*

Anſw. Undoubtedly it is: and that either when we *devote* ourſelves to God in a *covenant* of *duties*, Deut. vi. 13. or declare the truth upon *oath*, when called thereto: becauſe, in both caſes, the name of God is ſolemnly interpoſed and invocated, Jer. iv. 2.

Queſt. 29. *To whom are* vows *to be made?*

Anſw. To God alone, as the only *party* and *witneſs* in

* *Directory for the public worſhip of God*, in the article, *Concerning public ſolemn faſting.*

the

the *making* and *performing* of them, Pſal. lxxvi. 11. *Vow and pay unto the* LORD *your* GOD.

Queſt. 30. *What ſhould be the* ſubject-matter *of our vows unto God?*

Anſw. Nothing but what may tend either to promote the practice of commanded duty, Pſal. cxix. 57.; or prevent the commiſſion of any ſin, to which we are more ordinarily inclined and addicted, verſ. 106.

Queſt. 31. *What doth this commandment* require, *with reſpect to all theſe ordinances, and parts of worſhip, which God has appointed in his word?*

Anſw. The *receiving* and *obſerving* them; and *keeping* them *pure* and *entire*.

Queſt. 32. *What is it to* [receive] *God's ordinances?*

Anſw. It is to approve of, and embrace them, as bearing the ſtamp of his authority upon them, Pſal. lxxxiv. 1. 2.

Queſt. 33. *What is it to* [obſerve] *them?*

Anſw. It is to ſet about the *practice* of them, or to be actually employed in them, Pſal. lv. 17. and cxix. 164. Luke ii. 37.

Queſt. 34. *What is it to* keep *the ordinances of God* [pure]?

Anſw. It is to contribute our utmoſt endeavour to *preſerve* them from *all mixture* of *human invention*, Deut. xii. 32.

Queſt. 35. *What is it to keep them* [entire]?

Anſw. It is, in the exerciſe of faith, to attend upon each of them in their proper ſeaſon, ſo as that one duty may not juſtle out another, Luke i. 6.

Queſt. 36. *What doth God require of us, in this command, with reference to all falſe worſhip?*

Anſw. He requires "the diſapproving, deteſting, oppoſing all falſe worſhip, Pſal. xvi. 4.; and, according to each one's place and calling, removing it, and all monuments of idolatry, Deut. vii. 5. *"

51. QUEST. *What is forbidden in the ſecond commandment?*

ANSW. The ſecond commandment forbid-

* Larger Cat. Queſt. 108.

deth

deth the worſhipping of God by images, or any other way not appointed in his word.

Queſt. 1. *What are the* leading ſins *forbidden in this commandment?*

Anſw. Idolatry and will-worſhip.

Queſt. 2. *What is the* idolatry *here condemned?*

Anſw. [*The worſhipping of God by images;*] *Thou ſhalt not make unto thee any graven image,* &c.

Queſt. 3. *What is an* image?

Anſw. It is a ſtatue, picture, or likeneſs of any creature whatſoever.

Queſt. 4. *Is it lawful to have images or pictures of mere creatures?*

Anſw. Yes, providing they be only for *ornament;* or the deſign be merely *hiſtorical,* to tranſmit the memory of perſons and their actions to poſterity.

Queſt. 5. *Can any* image *or* repreſentation *be made of* GOD?

Anſw. No; it is abſolutely *impoſſible;* he being an infinite, incomprehenſible Spirit, Iſ. xl. 18. *To whom will ye liken God? or what likeneſs will ye compare unto him?* If we cannot delineate our own ſouls, much leſs the infinite God; Acts xvii. 29. *We ought not to think that the Godhead is like unto gold, or ſilver, or ſtone, graven by art and man's device.*

Queſt. 6. *What judgment ſhould we form of theſe who have deviſed images of God, or of the perſons of the adorable Trinity?*

Anſw. We ſhould adjudge their practice to be both *unlawful* and *abominable.*

Queſt. 7. *Why* unlawful?

Anſw. Becauſe directly *contrary* to the *expreſs letter* of the law in *this commandment,* and many other *ſcriptures;* ſuch as Jer. x. 14. 15. Hoſ. xiii. 2. and particularly Deut. iv. 15.—19. and 23. *Take ye therefore good heed unto yourſelves, (for ye ſaw* NO MANNER *of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire), leſt ye corrupt yourſelves, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female,* &c.

Queſt. 8. *How is it* abominable?

Anſw.

Anſw. As it is a debaſing the Creator of heaven and earth to the rank of his own creatures; and a practical denying of all his infinite perfections, Pſal. l. 21.

Queſt. 9. *May we not have a* picture *of* CHRIST, *who has a* true body?

Anſw. By no means: becauſe, though he has a true body and a reaſonable ſoul, John i. 14. yet his human nature *ſubſiſts* in his *divine perſon*, which no picture can repreſent, Pſal. xlv. 2.

Queſt. 10. *Why then ought all* pictures *of* Chriſt *to be* abominated *by Chriſtians?*

Anſw. Becauſe they are downright *lies*, repreſenting no more than the picture of a mere man; whereas, the *true Chriſt* is *God-man; Immanuel, God with us*, 1 Tim. iii. 16. Matth. i. 23.

Queſt. 11. *Is it lawful to form any* inward repreſentation *of God, or of Chriſt, upon our* fancy, *bearing a reſemblance to any creature whatſoever?*

Anſw. By no means, becauſe this is the very *inlet* unto groſs outward idolatry: for, when once the Heathen *became vain in their imaginations*, they preſently *changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds and four-footed beaſts, and creeping things*, Rom. i. 21. 23.

Queſt. 12. *What is it to worſhip God by images, according to the idolatrous practice of the* Papiſts?

Anſw. It is either to make uſe of images as pretended *helps* to devotion; or to worſhip God *before* the images of *ſaints*, as *interceſſors* with him.

Queſt. 13. *Can any feigned image of God, or of Chriſt, be* helpful *in* devotion?

Anſw. No: it is the *Spirit* only who *helpeth our infirmities*, in all acts of ſpiritual devotion, Rom. viii. 26. And *that faith*, which is neceſſary for acceptance in duty, fixes upon the *word* of the living God, as its ſole foundation, and not upon dead images, Luke xvi. 31.

Queſt. 14. *Will it excuſe the Papiſts from the charge of* idolatry, *that they pretend to worſhip the true God* before *images, or* by *them, as* means of worſhip, *and not the very images themſelves?*

Anſw. Not at all; becauſe this is a *mean of worſhip* expreſsly forbidden in this commandment, which prohibits all

bowing

bowing down before images, upon whatever pretext it be: "*Thou ſhalt not* BOW DOWN *thyſelf to them, nor ſerve* "*them.*"

Queſt. 15. *Do they* worſhip images *who* bow down *before them, even though it be the true God they intend to worſhip by them?*

Anſw. In ſcripture-reckoning they do, Iſ. ii. 8. 9. *Their land is full of idols: they worſhip the work of their own hands.—The mean man boweth down, and the great man humbleth himſelf.*

Queſt. 16. *Was it the* ultimate intention *of the* Iſraelites *in the* wilderneſs, *to pay divine worſhip to the* golden calf *itſelf; or to* JEHOVAH, *by it, and before it?*

Anſw. It was undoubtedly their ultimate intention to worſhip JEHOVAH, the true God, *before* that image; as appears from Exod. xxxii. 5. *When Aaron ſaw it, he built an altar* BEFORE IT;—*and ſaid, To-morrow is a feaſt to the* LORD, (or JEHOVAH, as it is in the *original*). And yet, becauſe they did this, ſo directly contrary to the very letter of this commandment, they are charged with worſhipping the image itſelf, verſ. 8.—*They have made them a golden calf, and have worſhipped* IT, *&c.*

Queſt. 17. *Do not they who* honour *the* picture *of a* prince, *honour the* prince himſelf?

Anſw. If the prince forbid the *making* of his picture, it is a contempt of his authority to *have* it. God has ſtrictly prohibited all images on religious accounts, and therefore it is impious to *have* or *uſe* them for theſe ends, Lev. xxvi. 1. 30.

Queſt. 18. *May images be worſhipped at all upon their* own account?

Anſw. No: becauſe they are the *work* of *man's hands*; far inferior in dignity to man himſelf, Iſ. xliv. 9.—18.

Queſt. 19. *May they be worſhipped on account of their* ORIGINALS; *or theſe whom they are deſigned to* repreſent?

Anſw. No: whether they be deſigned to *repreſent* GOD, or the *ſaints*.

Queſt. 20. *Why may they not be worſhipped, as they are deſigned to* repreſent GOD?

Anſw. Becauſe he never put his *name* in them; but declares his greateſt hatred and deteſtation of them, Jer. xliv. 2.—9.

Queſt. 21. *Why may they not be worſhipped, as they are deſigned to* repreſent *eminent* ſaints?

Anſw. Becauſe ſaints, however eminent, are but *mere creatures;* and therefore cannot be the *objects* of *worſhip*, either in themſelves, or by their images, Acts xiv. 14. 15.

Queſt. 22. *Can ſaints in heaven be* interceſſors *for ſinners on earth?*

Anſw. No: becauſe interceſſion being founded on ſatisfaction; none but CHRIST can be the *interceſſor*, in regard none but he is the *propitiation for our ſins*, 1 John ii. 1. 2.

Queſt. 23. *Is it lawful to have* images *or* pictures *in* churches, *though not for worſhip, yet for* inſtruction, *and* raiſing *the* affections; *as the* Lutherans *plead?*

Anſw. No; becauſe God has expreſsly prohibited not only the *worſhipping*, but the MAKING of any image whatſoever on a *religious account:* and the *ſetting them up in churches*, cannot but have a native tendency to beget a *ſacred veneration* for them; and therefore ought to be *abſtained* from, as having, at leaſt, an *appearance of evil*, 1 Theſſ. v. 22.

Queſt. 24. *May they not be placed in churches for* beauty *and* ornament?

Anſw. No: the *proper ornament* of *churches* is the ſound preaching of the goſpel, and the pure diſpenſation of the ſacraments, and other ordinances of divine inſtitution.

Queſt. 25. *Were not the images of the* cherubims *placed in the* tabernacle *and* temple, *by the* command *of God himſelf?*

Anſw. Yes; but out of all hazard of any abuſe, being placed in the *holy of holies*, where none of the people ever came: they were *inſtituted* by God himſelf, which images are not: and they belonged to the typical and ceremonial worſhip, which is now quite aboliſhed.

Queſt. 26. *Are our* forefathers *to be blamed, for pulling down altars, images, and other monuments of idolatry, from places of public worſhip, at the* reformation?

Anſw. No; they had *ſcripture-precept* and warrant for what they did, Numb. xxxiii. 52. and Deut. vii. 5. *Ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.*

Queſt. 27. *What do you underſtand by* will-worſhip, *the other* leading ſin, *forbidden in this commandment?*

Anſw. It is the worſhipping God [*any other way not appointed in his word.*]

Queſt. 28.

Queſt. 28. *Should there be an* expreſs appointment *in the* word, *for* every part *of divine worſhip we ſet about?*

Anſw. Undoubtedly there ſhould; otherwiſe we are guilty of *innovating* upon the worſhip of God, and *preſcribing rules* to the *Almighty*, which is both diſpleaſing to him, and unprofitable to ourſelves, Matth. xv. 9.

Queſt. 29. *Who are they that are guilty of* innovating *upon the worſhip of God?*

Anſw. All they who preſumptuouſly annex their own ſuperſtitious inventions to the divine inſtitutions, under pretence of their being *teaching ſignificant ceremonies*; as they of the Popiſh and Epiſcopal perſuaſion do.

Queſt. 30. *What are theſe* ſignificant ceremonies *which they add to the inſtituted ordinances of God's worſhip?*

Anſw. The *ſign* of the *croſs* in baptiſm; *kneeling* at receiving the ſacrament of the ſupper; erecting *altars* in churches; and *bowing* at the name of JESUS, are a few of many.

Queſt. 31. *Why may not ſuch ceremonies be uſed, when they are deſigned for* exciting devotion, *and* beautifying *the worſhip of God?*

Anſw. Becauſe God has expreſsly forbidden the leaſt *adding* unto, or *abating* from the orders and directions he himſelf has given in his word concerning his own worſhip, Deut. xii. 30. 31. 32.—*What things ſoever I command you, obſerve to do it: thou ſhalt not* ADD *thereunto, nor* DIMINISH *from it.*

Queſt. 32. *Were there not ſignificant ceremonies in the* Jewiſh worſhip *under the Old Teſtament?*

Anſw. Yes; but they were of expreſs divine appointment; and by the ſame appointment aboliſhed in the death and reſurrection of Chriſt, Heb. ix. 1.—15.

Queſt. 33. *May not ſignificant ceremonies be founded on* 1 *Cor.* xiv. 40. Let all things be done decently, and in order?

Anſw. No; becauſe that text ſpeaks only of the *decent* and *orderly* obſervation of the ordinances of God *already inſtituted*; and not in the leaſt of any thing *new* to be *added* as a part of worſhip.

Queſt. 34. *Is* reading *of* ſermons, *or diſcourſes from the* pulpit, *an ordinance of God, appointed in his word?*

Anſw. So far from it, that we find the very contrary practiſed by our Lord, while he was here upon earth, Luke iv. 16.—23. where, after reading his *text* out of the prophet

Elaias, it is ſaid, *He* CLOSED *the book,—and began to ſay unto them, This day is this ſcripture fulfilled in your ears*, &c.

Queſt. 35. *How may we be* further guilty *of a breach of this commandment*, than *by idolatry and will-worſhip?*

Anſw. When we either neglect, Heb. x. 25. contemn, Matth. xxii. 5. hinder, chap. xxiii. 13. or oppoſe the worſhip and ordinances which God hath appointed in his word, 1 Theſſ. ii. 16.; or tolerate thoſe who publiſh and maintain erroneous opinions or practices, Rev. ii. 14. 15. 20.

Queſt. 36. *What is the doctrine of our* Confeſſion, *concerning the* tolerating *of thoſe who publiſh and maintain erroneous opinions or practices?*

Anſw. That "for their publiſhing of ſuch opinions, or "maintaining of ſuch practices, as are contrary to the light "of nature, or to the known principles of Chriſtianity, "whether concerning faith, worſhip, or converſation; or "to the power of godlineſs;—they may lawfully be called "to account, and proceeded againſt by the cenſures of the "church, and by the power of the civil magiſtrate *."

52. QUEST. *What are the reaſons annexed to the ſecond commandment?*

ANSW. The reaſons annexed to the ſecond commandment, are, God's ſovereignty over us, his propriety in us, and the zeal he hath to his own worſhip.

Queſt. 1. *Why doth our* Catechiſm *make mention of* REASONS ANNEXED *to* this, *and the* three *following commandments?*

Anſw. Becauſe God himſelf has been pleaſed to ſubjoin to each of theſe precepts, the *reaſons*, arguments, or motives, that ſhould influence our obedience unto them.

Queſt. 2. *How* many *reaſons are there annexed to this* ſecond *commandment?*

Anſw. THREE; contained in theſe words, "*I the Lord* "*thy God am a jealous God.*"

Queſt. 3. *Which is the* FIRST *of theſe* reaſons?

* See Confeſſion, chap xx. § 4. and the ſcriptures there quoted.

Anſw.

Anſw. It is [*God's ſovereignty over us*], in theſe words, I THE LORD; or, I JEHOVAH.

Queſt. 4. *What do you underſtand by* God's ſovereignty over us?

Anſw. It is his abſolute ſupreme power, or right of dominion over us, as his creatures, Rom. ix. 20. 21. whereby he can diſpoſe of, verſ. 22. 23. and preſcribe unto us as ſeemeth him good, Deut. vi. 17.

Queſt. 5. *Wherein lies the* ſtrength *of this* firſt reaſon, *for worſhipping God by means of his own appointment?*

Anſw. It lies in this, That being our ſovereign Lord, it muſt be his ſole prerogative to preſcribe to us the means of his own worſhip; and of conſequence that it muſt be our duty, to make his *pleaſure* herein, both the *rule* and *reaſon* of our punctual obſervance of what he injoins, Pſal. xcv. 2. 3.

Queſt. 6. *What is the* SECOND reaſon *annexed to this commandment?*

Anſw. It is [*his propriety in us*], in theſe words, THY GOD.

Queſt. 7. *What* other propriety *has God in us, than by* right *of* creation?

Anſw. He has a propriety likewiſe by *right* of *redemption*, intimated in the *preface* to the commands, *I am the Lord* THY GOD, *which have brought thee out of the land of Egypt, out of the houſe of bondage*, Exod. xx. 2.

Queſt. 8. *Whether is it his* propriety, *by right of* creation, *or by right of* redemption, *that conſtitutes the* federal relation *betwixt him and us?*

Anſw. It is his propriety by right of *redemption*, Iſ. xliii. 1.—*I have* REDEEMED *thee, I have called thee by thy name, thou art* MINE.

Queſt. 9. *What* influence *ſhould his propriety in us, as* his people, *have upon our receiving and obſerving the ordinances of his worſhip?*

Anſw. If we are *his people*, we are ranſomed by the blood of his only begotten Son, and ſo under the ſtrongeſt ties of duty and gratitude, to cleave to the *preciſe manner* of worſhip preſcribed in his word, rejecting all other modes and forms thereof whatſoever, Joſh. xxiv. 24.

Queſt. 10. *What is the* THIRD reaſon *annexed to this commandment?*

Anſw.

Anſw. It is [*the zeal he hath to his own worſhip*], in theſe words, I—AM A JEALOUS GOD.

Queſt. 11. *In what ſenſe is God ſaid to be a* jealous *God?*

Anſw. Jealouſy is aſcribed unto him (after the manner of men), to denote that he puts no confidence in his creatures, Deut. v. 29.; that he has his eye upon them; and is highly offended when they ſlight him, and beſtow that love upon any other, which is due to him alone, chap. xxxii. 15.—26.

Queſt. 12. *What is it for God to have* [zeal] *for* [his own worſhip]?

Anſw. It is to have ſuch a regard for the ordinances of his own inſtitution, as highly to reſent and revenge any addition unto, or alteration of them; whereof there is an awful inſtance in Nadab and Abihu, who *offered ſtrange fire before the Lord*, Lev. x. 1.—4.

Queſt. 13. Wherein *doth God manifeſt his* zeal *for his worſhip?*

Anſw. Both by way of *threatening*, and by way of *promiſe*.

Queſt. 14. *What doth God* threaten *as a teſtimony of his zeal for his worſhip?*

Anſw. To viſit "*the iniquity of the fathers upon the chil-*"*dren, to the third and fourth generation of them that hate*" him.

Queſt. 15. *What is it to* viſit the iniquity of the fathers upon the children?

Anſw. It is to inflict puniſhment upon the children for the faults and offences of their fathers.

Queſt. 16. *Are there any* ſcripture-examples *of God's doing ſo?*

Anſw. As to *temporal* puniſhments there are.—*Seven* of *Saul*'s ſons were *hanged before the Lord*, for his offence in ſlaying the *Gibeonites*, 2 Sam. xxi. 8. 9. And for the ſins of *Jeroboam*, his whole houſe was utterly extinguiſhed, 1 Kings xv. 29. 30.

Queſt. 17. *Is this thought juſt and equal among men?*

Anſw. Yes; as appears by the common practice of diſinheriting the children of traitors and rebels, for the treaſonable practices of their fathers; in order to create a greater deteſtation of theſe crimes in others.

Queſt. 18. *Whether are temporal judgments only, or ſpiritual and eternal plagues alſo, intended in this threatening?*

Anſw.

Anſw. Spiritual and eternal plagues are alſo intended, Matth. xxv. 41.

Queſt. 19. *How doth it appear, that ſpiritual and eternal judgments, are, at all, intended in this threatening?*

Anſw. It appears from this, that the puniſhment threatened, ſhould bear ſome proportion to the mercy promiſed; ſo, as that if the mercy promiſed, be of a ſpiritual and eternal nature, the judgment threatened muſt be of the ſame kind.

Queſt. 20. *How doth the* ſcripture *illuſtrate this?*

Anſw. By the iſſue of the final ſentence at the great day, which is, that the wicked *go away into everlaſting puniſhment, but the righteous into life eternal,* Matth. xxv. 46.

Queſt. 21. *How doth it conſiſt with the juſtice of God, to inflict ſpiritual and eternal judgments upon children for the ſins of their parents?*

Anſw. It is abundantly conſiſtent therewith; becauſe the children puniſhed with ſpiritual and eternal judgments, are only ſuch as have ſerved themſelves *heirs* to their fathers ſins, either by copying them over, Jer. xxxi. 29. 30.; or not diſapproving of, and mourning for them; by which means their fathers ſins become their own, Pſal. xlix. 13.

Queſt. 22. *How can the* viſiting the iniquity of the fathers upon the children, *be reconciled with Ezek.* xviii. 20.—The ſon ſhall not bear the iniquity of the father?

Anſw. This paſſage in Ezekiel is to be underſtood of the ſon, who doth not tread in the ſteps of his wicked father; as is evident from verſ. 14. 17. *If he beget a ſon that ſeeth all his father's ſins,—and doth not ſuch like:—he ſhall not die for the iniquity of his father, he ſhall ſurely live:* whereas the threatening in this commandment reſpects *wicked* children, who copy after the example of their *graceleſs* parents; as Nadab the ſon of Jeroboam did, who *walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin,* 1 Kings xv. 26.

Queſt. 23. *How doth it appear from the* threatening itſelf, *that this is the* meaning?

Anſw. Becauſe the children, on whom God viſits the iniquity of their fathers, are expreſsly ſaid to be *the third and fourth generation of them that* HATE him.

Queſt. 24. *Why doth God threaten to viſit the iniquity of the fathers upon the children, to the third and fourth generation*

tion only, *of them that hate him; and not to* all ſucceeding generations *of ſuch children?*

Anſw. Not but that the *haters* of God unto *all* generations ſhall meet with deſerved puniſhment; but the threatening is limited to the *third* and *fourth generation*, for a greater judgment upon wicked parents, ſome of whom may live to ſee their poſterity of theſe generations, and ſo read their own ſin in the puniſhment of their offſpring whom they have ſeduced; as *Zedekiah*, for his wickedneſs, ſaw his *ſons*, and *the princes of Judah*, ſlain *before his eyes*, Jer. lii. 3. 10.

Queſt. 25. *What if ſuch wicked parents ſhall die, before they ſee their third and fourth generations?*

Anſw. In that caſe, if their conſciences are not quite ſeared, they will die under the dread and fear of the judgments here threatened befalling their children, Hoſ. ii. 4.; as well as of the *fiery indignation which ſhall devour* themſelves, Heb. x. 27.

Queſt. 26. *May not God ſometimes viſit the iniquities of the breakers of this commandment, upon their godly children?*

Anſw. He will never viſit the iniquities of the fathers upon their godly children, with ſpiritual and eternal judgments, though ſometimes he may do it with temporal ſtrokes; as no doubt many that were godly were carried captive to Babylon for the ſins of their fathers, Lam. v. 7.; which, nevertheleſs, was for their real *good*, Jer. xxiv. 5.

Queſt. 27. *What may we* learn *from this* threatening *of viſiting the iniquity of the fathers upon the children?*

Anſw. That as nothing can be more cruel than for parents to caſt a bad example before their children, Jer. ix. 14. 15.; ſo the example of forefathers will not vindicate their poſterity in the way of ſin, particularly in the practice of any corrupt or falſe worſhip, Ezek. xx. 18. 21.

Queſt. 28. *What is it, on the other hand, that God* promiſes, *as an evidence of his zeal for his worſhip?*

Anſw. To ſhew *mercy to thouſands of them that love* him, *and keep* his *commandments.*

Queſt. 29. *Who are they that* truly love *God?*

Anſw. They who, from a faith of his own operation, have complacency and delight in him as their own God and portion, Pſal. v. 11.

Queſt. 30. *What is it to* keep his commandments?

Anſw. It is to eſſay an uniform and ſelf-denied obedience

to the law *as a rule*, becauſe Chriſt has fulfilled it *as a covenant*, Rom. vii. 4.

Queſt. 31. *What* mercy *doth God* ſhew *to them that love him, and keep his commandments?*

Anſw. He ſhews ſtrengthening, Pſal. xciv. 18. comforting, Pſal. xxxi. 7. directing, Exod. xv. 13. and perſevering mercy unto them, 2 Sam. vii. 15.

Queſt. 32. *Doth God ſhew mercy to children*, becauſe *they are the offspring of godly parents?*

Anſw. No; but merely becauſe ſo it pleaſeth him, Rom. ix. 15.—*I will have mercy on whom I will have mercy.*

Queſt. 33. *What* benefit *then have the* children *of* godly parents *beyond others?*

Anſw. They have the privilege of a religious education, Gen. xviii. 19.; are the children of many prayers, Job i. 5.; and may plead the promiſe, *I* WILL *be a God to thee, and to thy ſeed after thee*, Gen. xvii. 7.

Queſt. 34. *Why doth the* threatening *run* only *to the* third *and* fourth generation *of them that hate him, and yet the* promiſe *to* thouſands *of them that love him?*

Anſw. To ſhew that God has far greater pleaſure in the egreſs of mercy, than in the venting of wrath, Ezek. xxxiii. 11.; and likewiſe for an encouragement both to parents and children, to aim at *walking in all the commandments and ordinances of the Lord blameleſs*, Luke i. 6.

53. QUEST. *Which is the third commandment?*

ANSW. The third commandment is, *Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.*

54. QUEST. *What is required in the third commandment?*

ANSW. The third commandment requireth the holy and reverend uſe of God's names, titles, attributes, ordinances, word, and works.

Queſt. 1. *What doth this commandment require* in general?

Anſw. That the inſtituted means of God's worſhip be uſed in a *right* MANNER, becoming the majeſty of him with whom we have to do, Pſal. v. 7.

Queſt. 2. *What is the* duty *directly* oppoſite *to the ſin of* taking God's name in vain?

Anſw. It is the *ſanctifying* of his name, Iſ. viii. 13. *Sanctify the Lord of hoſts himſelf, and let him be your fear and your dread.*

Queſt. 3. *What do you underſtand by the* NAME *of God?*

Anſw. Every thing, whereby he is pleaſed to make himſelf known.

Queſt. 4. Whereby *doth God make himſelf known?*

Anſw. By his [*names, titles, attributes, ordinances, word, and works*].

Queſt. 5. *Does God need any* name *to* diſtinguiſh *and* difference *him from others?*

Anſw. No: becauſe he is a moſt *ſingular Being*, quite well diſtinguiſhed from all others, by the *infinity* and *abſolute perfection* of his nature, Iſ. xliv. 6.

Queſt. 6. *Why then are* [names] *aſcribed unto him in ſcripture?*

Anſw. That ſome knowledge of his nature and perfections may be conveyed unto us, Acts ix. 15.

Queſt. 7. *What are the* names *whereby he conveys the knowledge of himſelf unto us?*

Anſw. He conveys the knowledge of his abſolute, eternal, and immutable eſſence by the names of JEHOVAH, Exod. vi. 3. JAH, Pſal. lxviii. 4. and I AM, Exod. iii. 14.; the knowledge of his excellency and ſovereignty, by the names GOD and LORD, Deut. vi. 4.; and the knowledge of the eſſential relation of the three divine perſons among themſelves, by the names of FATHER, SON, and HOLY GHOST, Matth. xxviii. 19.

Queſt. 8. *Is there any* difference *betwixt God's* names *and his* titles?

Anſw. His *names* ſet forth what he is *in himſelf*; his *titles*, what he is *unto others.*

Queſt. 9. *How are God's* [titles] *commonly diſtinguiſhed?*

Anſw. Into theſe that belong to him as the *God of nature*, and theſe that are aſcribed unto him as the *God of grace.*

Queſt. 10.

Queſt. 10. *What are the titles that belong to him as the* God of nature?

Anſw. They are ſuch as theſe, *The Creator of the ends of the earth*, Iſ. xl. 28.; the *Preſerver of men*, Job vii. 20.; *King of nations*, Jer. x. 7.; and *Lord of hoſts*, Iſ. i. 9.

Queſt. 11. *What are the titles that are aſcribed unto him as the* God of grace?

Anſw. They are theſe following among others; *The God of Abraham, Iſaac, and of Jacob*, Exod. iii. 6.; *the Holy One of Iſrael*, Iſ. xlviii. 17.; *King of ſaints*, Rev. xv. 3.; *the Father of mercies*, 2 Cor. i. 3.; *the hearer of prayer*, Pſal. lxv. 2. and *the God of ſalvation*, Pſal. lxviii. 20.

Queſt. 12. *Which is the moſt* common *and* ordinary title *aſcribed to God under the* New Teſtament?

Anſw. It is the infinitely amiable, and encouraging title of being *the God and Father of our Lord Jeſus Chriſt*, Eph. i. 3. 1 Pet. i. 3.

Queſt. 13. *What comfortable* views *may we take of God, as he is* the God and Father of our Lord Jeſus Chriſt?

Anſw. In this light we may view him as a *reconciled* God, 2 Cor. v. 19.; a *pardoning* and *accepting* God through Chriſt, Eph. i. 6. 7.; and as *our God* and *Father* in him, John xx. 17.—*I aſcend unto my Father and your Father, and to my God and your God.*

Queſt. 14. *What is to be underſtood by God's* [attributes]?

Anſw. The perfections and excellencies which are *aſcribed* unto him as the eſſential *properties* of his *nature* *.

Queſt. 15. *What are God's* [ordinances]?

Anſw. The reading, preaching, and hearing of the word; the adminiſtration of the ſacraments; prayer and praiſe; religious faſting and thankſgiving †.

Queſt. 16. *What are the ordinances wherein the name of God is* more immediately *interpoſed?*

Anſw. The name of God is more immediately interpoſed in *oaths*, *vows*, and *lots*.

Queſt. 17. *What is an* OATH?

Anſw. It is an act of religious worſhip, wherein God is

* See the *divine attributes* explained on the 4th Queſt. *What is God?*

† See all theſe explained on Queſt. 50. *What is required in the ſecond commandment?*

ſolemnly invocated, or called upon, as a *witneſs*, for the confirmation of ſome matter in doubt.

Queſt. 18. *Why is it ſaid to be an* act *of* religious worſhip?

Anſw. Becauſe there is, or ought to be, in every formal oath, a ſolemn *invocation* of the *name* of God, Deut. vi. 13, *Thou ſhalt fear the Lord thy God,—and ſhalt ſwear by his name.*

Queſt. 19. *What is imported in* calling *upon God as a* witneſs *in an oath?*

Anſw. It imports, that we acknowledge him to be the infallible ſearcher of our hearts; the powerful avenger of all perjury and falſehood; and at the ſame time to be infinitely *ſuperior* to us: *for men verily ſwear by the greater*, Heb. vi. 16.

Queſt. 20. *In what* caſes *ſhould an oath be required?*

Anſw. Only in caſes that are *doubtful*, when the truth of things cannot be known with certainty any other way.

Queſt. 21. *What is the* end *of an oath in a lawful* judicature?

Anſw. It is for *confirmation* of the truth formerly doubtful; and for *terminating* ſtrife and contradiction among men.—*An oath for confirmation is to them an end of all ſtrife*, Heb. vi. 16.

Queſt. 22. *What are the neceſſary* qualifications *of a lawful oath?*

Anſw. That we *ſwear—in truth, in judgment, and in righteouſneſs*, Jer. iv. 2.

Queſt. 23. *What is it to ſwear* in truth?

Anſw. It is to take ſpecial care, that what is ſworn be ſtrictly agreeable to truth; and that there be an exact agreement between the *ſentiments* of our *minds*, and the *words* of our *mouth*, without the leaſt *equivocation*, or *mental reſervation.*

Queſt. 24. *What is it to* equivocate, *or* diſſemble, *in an oath?*

Anſw. It is to have an inward reſerved meaning and ſenſe of words, contrary to the common and ordinary acceptation of them, and that with a deſign to deceive.

Queſt. 25. *Wherein conſiſts the* evil *and* ſinfulneſs *of this practice?*

Anſw. It deſtroys the nature and end of an oath, which

is

is to bring forth *nothing but the truth:* it opens a wide door to all falſehood and lying, contrary to Eph. iv. 25. *Wherefore putting away lying, ſpeak every man the truth with his neighbour:* and it unhinges the firmeſt bonds of ſociety, that none can put confidence in another.

Queſt. 26. *What is it to ſwear* in judgment?

Anſw. It is to ſwear with *knowledge* and *deliberation;* ſeriouſly *pondering* in our mind, *what it is* we are about to ſwear, and the *ſolemn appeal* we make unto God in the oath, together with the *dangerous riſk* we run, if we ſwear either falſely or ignorantly.

Queſt. 27. *What is it to ſwear* in righteouſneſs?

Anſw. It is to give our oath only in things lawful, or ſuch as are conſiſtent with piety towards God, and equity towards man; and likewiſe to give it upon a *lawful occaſion.*

Queſt. 28. When *is a civil oath taken upon a* lawful occaſion?

Anſw. When it is required by a lawful magiſtrate, for the ending of ſtrife and debate, and the impartial adminiſtration of juſtice.

Queſt. 29. *How do you* prove *that it is warrantable for* Chriſtians under the New Teſtament, *to declare the truth* upon oath, *when* called *thereunto?*

Anſw. From this, that an oath being no part of the *ceremonial law,* there can no reaſon be given, why it was lawful to ſwear under the *Old Teſtament,* which will not hold in the like circumſtances NOW; eſpecially as there are approved *examples* of the uſe of an oath under the *New Teſtament,* 2 Cor. i. 23. Rev. x. 6. Heb. vi. 16.

Queſt. 30. *Doth not our Lord ſay, Matth.* v. 34.—Swear not at all; *and the apoſtle James, chap.* v. 12. Above all things ſwear not?

Anſw. Theſe *texts* do manifeſtly diſcharge *profane* ſwearing in ordinary converſation, and not *lawful* ſwearing in judgment, when called thereto; as appears from the injunction ſubjoined in both places, *Let your communication be, Yea, yea; Nay, nay.*

Queſt. 31. *What is the ordinary* outward form *or* ſign, *in ſcripture, of appealing to God in an oath?*

Anſw. It is the *lifting up of the hand;* as appears from Gen. xiv. 22. Dan. xii. 7. Rev. x. 5. 6.

Queſt. 32.

Queſt. 32. *What are we to think of that* mode *of ſwearing by* touching *and* kiſſing *the Goſpel?*

Anſw. It is evidently *ſuperſtitious*, if not *idolatrous*; borrowed by the *Papiſts*, from the *Heathens*, who worſhipped their idols in this manner, Job xxxi. 27. Hoſ. xiii. 2.

Queſt. 33. *How are oaths commonly* diſtinguiſhed *as to their* KINDS?

Anſw. Into *aſſertory* and *promiſſory* oaths.

Queſt. 34. *What is an* aſſertory *oath?*

Anſw. It is an invoking God as a witneſs to the *truth* of what we declare, about things paſt or preſent.

Queſt. 35. *Why called* aſſertory?

Anſw. Becauſe the party ſwearing, without any promiſe for the future, only *aſſerts* the things to *have been* or *to be* at preſent, as he *then* ſweareth.

Queſt. 36. *What is the* chief uſe *of aſſertory oaths?*

Anſw. It is to determine ſuits and proceſſes in human courts about matters of fact.

Queſt. 37. *What is a* promiſſory *oath?*

Anſw. It is the invoking God as a witneſs to the *performing* of a thing for the time to come, either abſolutely or conditionally.

Queſt. 38. *Why called* promiſſory?

Anſw. Becauſe the party ſwearing *promiſeth* or *engageth* to do ſomething hereafter.

Queſt. 39. *What ſhould be the* ſubject-matter *of* aſſertory *oaths?*

Anſw. Such things as are both true and weighty, and which we know to be ſo.

Queſt. 40. *What ſhould be the* ſubject-matter *of* promiſſory *oaths?*

Anſw. Such things as, to our knowledge, are lawful, poſſible, and in our power to perform.

Queſt. 41. *How may promiſſory oaths be* ſubdivided?

Anſw. Into *civil* and *religious*.

Queſt. 42. *What has a* civil *promiſſory oath a* reſpect unto?

Anſw. Unto contracts and engagements among men, whether of a more private or public nature.

Queſt. 43. *May not the* ſupreme magiſtrate *require an* allegiance *of his ſubjects, or an* oath *of* fidelity *to obey his* juſt *and* lawful commands?

Anſw. It appears evidently from *ſcripture* that he may,

Eccl.

Eccl. viii. 2. *I counſel thee to keep the king's commandment, and that in regard of the oath of God,* 1 Chron. xxix. 24.

Queſt. 44. *What has a* religious *promiſſory oath a* reſpect unto?

Anſw. It reſpects the duties and ſervices we owe more immediately to God, and the intereſts of religion *.

Queſt. 45. *Wherein lies the* obligation *of an oath?*

Anſw. In the ſtrong *tie* or *bond* that the party ſwearing comes under, to the performance of ſome duty engaged unto.

Queſt. 46. *How* manifold *is the* obligation *of a promiſſory oath?*

Anſw. TWOFOLD: one unto the perſon *to whom* the oath is made, as a *party*; the other to God *by whom* the oath is made, as a *witneſs* and *revenger*.

Queſt. 47. *What is the* difference *betwixt the obligation of a* promiſe, *and the obligation of an* oath?

Anſw. A man is bound to perform his promiſe as well as his oath: but an oath being an *immediate invocation* of the *name* of God as a *witneſs* and *judge*, it is, on this account, of a *ſtronger obligation*, and the breach of it a more heinous ſin, than the breach of a ſimple promiſe.

Queſt. 48. *Doth not all obligation to duty reſpect a* future time *wherein it is to be performed?*

Anſw. It neceſſarily doth ſo, in the nature of the thing; although in ſome caſes the time of performance may be *very ſhort*, after the obligation is contracted.

Queſt. 49. *What* obligation *doth a perſon come under in an* aſſertory oath, *which reſpects the* time paſt, *or* preſent?

Anſw. He comes under an obligation to declare the truth, and nothing but the truth, in what he is about to ſay; or, that his *words* ſhall *exactly agree* with his *mind*.

Queſt. 50. *What* obligation *doth a perſon come under in a* promiſſory oath, *which reſpects the* time to come?

Anſw. He comes under an obligation to endeavour, as far as in him lieth, to *fulfil* that which he hath *ſworn*; or, to *perform all* that he hath *promiſed by oath*, Numb. xxx. 2. *If a man vow a vow unto the Lord, or ſwear an oath to bind his ſoul with a bond; he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth.*

* Of *religious promiſſory oaths*, ſee afterwards, on this ſame queſtion, under the head of Vows.

Queſt. 51.

Queſt. 51. *Is an oath about a thing lawful and poſſible,* obligatory, *even though it be* extorted *by force or fear?*

Anſw. Undoubtedly it is; becauſe of the reverence due to God, *by whom* the oath is made as a witneſs and judge, Lev. xix. 12. *Ye ſhall not ſwear by my name falſely, neither ſhalt thou profane the name of thy God: I am the Lord.* Matth. v. 33. *Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths.*

Queſt. 52. *Is a perſon bound to pay ſuch a* ſum *to a* robber *as he has* promiſed *by his* oath, *for the* ranſom *of his life?*

Anſw. He is certainly bound to pay it, becauſe of *two* PENAL *evils*, he voluntarily made choice of the *leaſt*; to part with his *money*, rather than his *life*: accordingly the righteous man *ſweareth to his* OWN HURT, *and changeth not*, Pſal. xv. 4.

Queſt. 53. *Is an oath, which is* lawful *as to the* matter *of it, though* ſinful *as to the* manner, *and even obtained by* deceit, *or* raſhly made, *binding and obligatory upon the perſon who has ſworn it?*

Anſw. Yes: as is evident from the inſtance of the Gibeonites, who deceived Iſrael into a league with them by oath, and yet their oath was *binding*, Joſh. ix. 14.—20.

Queſt. 54. *Are oaths and contracts to be kept with* Heathens *and* heretics?

Anſw. No doubt they ſhould, as well as with others. Zedekiah king of Judah was ſeverely puniſhed for his breach of oath to the king of Babylon, 2 Chron. xxxvi. 13. Ezek. xvii. 16. Beſides, if *infidelity* and *hereſy* do not *nullify* the *marriage-oath*, neither ought they to *make void* any other *lawful contract*.

Queſt. 55. *What is a* vow?

Anſw. It is a voluntary and deliberate engagement to *God only* as *party*, and that about matters of a *ſacred* or *religious* concern, Pſal. cxxxii. 2.—6.

Queſt. 56. *What is the* difference *betwixt an* oath *and a* vow?

Anſw. In an oath, *man* is generally the *party*, and God is brought in as the *witneſs*; but in a vow, God himſelf is always the *ſole party*, beſides his being a witneſs, Pſal. l. 14. Iſ. xix. 21.

Queſt. 57. *What is the* ſubject-matter *of vows?*

Anſw.

Anſw. Only *things religious;* or ſuch as relate immediately to the glory of God, and the ſalvation of our ſouls.

Queſt. 58. *How ought vows to be entered into?*

Anſw. In the exerciſe of faith; or in the ſtrength of the grace that is in Chriſt Jeſus, John xv. 5. without which there can be no performance, Phil. iv. 13.

Queſt. 59. *How many* kinds *of vows are there?*

Anſw. Two; perſonal, and ſocial.

Queſt. 60. *What is a* perſonal *vow?*

Anſw. It is the act of an *individual* or *ſingle perſon*, taking hold of God's covenant of grace, or acquieſcing therein as made with Chriſt, who is *the all of it;* and thereupon engaging to be the Lord's, and to eſſay the practice of all duty in his ſtrength, Iſ. xliv. 5. *One ſhall ſay, I am the Lord's.* Pſal. cxix. 106. *I have ſworn, and will perform it, that I will keep thy righteous judgments* *.

Queſt. 61. *What is a* ſocial *vow?*

Anſw. It is the joint concurrence of *ſeveral individuals* in the *ſame exerciſe*, as in a *perſonal* one, *openly avouching* the Lord to be their God, Deut. xxvi. 17. where Moſes, ſpeaking of *all Iſrael*, ſays, *Thou haſt avouched the Lord this day to be thy God, to walk in his ways*, &c.

Queſt. 62. *When doth ſuch a* ſocial vow *commonly get the name of a* NATIONAL COVENANT?

Anſw. When the *repreſentatives* of a *nation*, or the *better part* of them, *concur* in a *covenant* of *duties*, as *ingrafted* upon the *covenant* of *grace*, Jer. l. 4. 5.—*The children of Iſrael ſhall come, they and the children of Judah together,—ſaying, Come, and let us join ourſelves to the Lord, in a perpetual covenant that ſhall not be forgotten.* See alſo Neh. ix. 38. and x. 1.——30.

Queſt. 63. *How do you prove, that* national covenanting *is a* warrantable duty *under the New Teſtament?*

Anſw. From its being *promiſed* in the *Old Teſtament*, that this ſhall be a duty performed under the *New*, Iſ. xix. 21. —*The Egyptians ſhall know the Lord in that day, and—they ſhall vow a vow unto the Lord, and ſhall perform it.* Be-

* This is what is commonly called PERSONAL COVENANTING. —Whoever want to be inſtructed in the *true nature*, and *right manner* of ſetting about this *neceſſary duty*, let them carefully peruſe Mr BOSTON's *Memorial concerning perſonal and family faſting*, ſubjoined to his *View of the covenant of grace*, chap. II. ſect. iii. direct. 8.

ſides, if it was a *moral* duty upon *ſpecial occaſions*, under the Old Teſtament, [as appears from 2 Chron. xv. 12. and xxxiv. 31. 32. Neh. ix. 38.], it muſt remain to be the ſame, upon the like occaſions, ſtill; becauſe Chriſt came not *to deſtroy the law or the prophets, but to fulfil* them, Matth. v. 17.

Queſt. 64. *Is our obligation to moral duties* increaſed, *by our vowing or engaging to perform them?*

Anſw. Although it is impoſſible that our obligation to moral duty can be increaſed by any deed of ours, beyond what it is already by the law of God, which is of the higheſt authority; yet by reaſon of our own voluntary and ſuperadded engagement, this obligation from the law may make a *deeper impreſſion* than before, Pſal. xliv. 17. 18.; and our ſin receive an higher aggravation, if we either omit the duty engaged unto, or commit the evil oppoſite to it, Deut. xxiii. 21. 22.

Queſt. 65. *What is a* LOT, *or* lotting?

Anſw. It is a laying aſide the uſe of all means, or ſecond cauſes, and *appealing directly* to God, that he may, by his *immediate providence*, give a *preſent deciſion* about any matter in queſtion: for *the lot is caſt into the lap; but the whole diſpoſing thereof is of the Lord*, Prov. xvi. 33.

Queſt. 66. *Why are lots ſaid to be an* appeal *to God?*

Anſw. Becauſe, by caſting of lots between two or moe perſons, or things, we *put him to it*, or require him immediately to declare his mind by the *event*, which way the deciſion ſhall go, Acts i. 24. 26.—*Shew whether of theſe two thou haſt choſen.*——*And the lot fell on Matthias.*

Queſt. 67. *In what* caſes *may a* deciſion *be put upon the* caſual event *of a lot?*

Anſw. Only in caſes of *great weight*, and *abſolute neceſſity*, Joſh. vii. 13. 14.

Queſt. 68. *Why ſhould a lot be uſed only in a caſe of* great weight *and* moment?

Anſw. Becauſe a lot being a material or implicit invoking of God to give a deciſion, it would be a *wicked profanation* of his name, to *call him* to determine in *trifles*, or things of little or no value.

Queſt. 69. *Why ſhould it be uſed only in caſes of* abſolute neceſſity?

Anſw. Becauſe where human prudence can determine, it would be a *tempting* of God, to require his deciſion.

Queſt. 70.

Queſt. 70. *What then is the* end *of lots?*

Anſw. It is the ſame as of oaths, to determine *finally* in *momentous* controverſies, that which can be decided *no other way*, Prov. xviii. 18. *The lot cauſeth contention to ceaſe, and parteth between the mighty.*

Queſt. 71. *In what* manner *ought lots to be uſed?*

Anſw. In a moſt *reverend* manner, as in the *preſence* of God, who *pronounceth* the ſentence; and in whoſe deciſion all parties ought chearfully to acquieſce, Acts i. 24. 26. *And they* PRAYED,—*and gave forth their lots.*

Queſt. 72. *What is the* [word] *wherein the* name *of God is declared?*

Anſw. The ſcriptures of the Old and New Teſtament.

Queſt. 73. *What is meant by God's* [works] *in this* anſwer?

Anſw. His works of *creation* and *providence*; which *laſt* includes *redemption.*

Queſt. 74. *What doth this commandment* REQUIRE, *with reference to God's* names, titles, attributes, ordinances, word, and works?

Anſw. [*The holy and reverend uſe of*] them.

Queſt. 75. *What is it to make a* holy *and* reverend uſe *of theſe?*

Anſw. It is in all our meditations, ſpeeches, and writings, to have the moſt profound reſpect and regard for every thing, whereby God manifeſts his name and glory, Deut. xxviii. 58.

Queſt. 76 *When do we eſſay to make a* reverend uſe *of God's* names, titles, *and* attributes?

Anſw. When we view them as *in Chriſt*; and in *this light* draw virtue from them, for the increaſe of our faith and holineſs, Exod. xxiii. 20. 21.—*Obey his voice,—for my name is in him.*

Queſt. 77. *When do we endeavour an* holy *and* reverend uſe *of the* ordinances?

Anſw. When we view God as *preſent in them*, Matth. xxviii. 20.; and attend or perform them with a ſingle eye to his glory, Pſal. lxxxvi. 9.

Queſt. 78. *When do we uſe the* word *in a* holy *and* reverend *manner?*

Anſw. When we *ſearch* and *believe* the *ſcriptures*, as teſtifying of Chriſt, John v. 39.; and are directed by them

as a *lamp* unto our *feet*, and a *light* unto our *path*, Pſal. cxix. 105.

Queſt. 79. *When do we eſſay to make a* holy *and* reverend uſe *of the* works *of God?*

Anſw. When we are enabled to make *ſuitable improvement* of the bright *diſplays* he has made of his *glorious excellencies*, in *creation*, *providence*, and *redemption*, ſo as to walk humbly and thankfully before him, Rev. xv. 3. 4.—*Great and marvellous are thy works, Lord God almighty; juſt and true are thy ways, thou King of ſaints. Who would not fear thee, O Lord, and glorify thy name? for thou only art holy.*

55. QUEST. *What is forbidden in the third commandment?*

ANSW. The third commandment forbiddeth all profaning or abuſing of any thing whereby God maketh himſelf known.

Queſt. 1. *What do you underſtand by* [profaning or abuſing of any thing whereby God maketh himſelf known]?

Anſw. It is the *uſing* of his names, titles, attributes, ordinances, word, and works, in a *raſh*, *irreverend*, and *unbecoming manner.*

Queſt. 2. *How are God's* names, titles, *and* attributes, *profaned or abuſed by men?*

Anſw. Many ways, particularly, "by blaſphemy, perjury, ſinful curſings, oaths, vows, and lots *."

Queſt. 3. *What is* blaſphemy?

Anſw. It is ſpeaking in a reproachful, reviling, and undervaluing manner, of God, Iſ. xxxvi. 20. of his word, Acts xiii. 45. or of any of his providential diſpenſations, Ezek. xviii. 25.

Queſt. 4. *What is the* aggravation *of this ſin?*

Anſw. It is an *atheiſtical* contempt of the moſt high God:—the greateſt affront that can be done him by his creatures, Exod. v. 2.

Queſt. 5. *May not perſons be guilty of blaſphemy in their* hearts, *though never uttered in* words?

Anſw. Undoubtedly they may; either when atheiſtical thoughts of him are harboured, Pſal. xiv. 1.; or, diſpara-

* Larger Cat. Queſt. 113.

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ging and unbecoming conceptions of him entertained, Pſal. x. 11. and l. 21.

Queſt. 6. *What was the* puniſhment *of blaſphemy, at the hand of man, by the law of God?*

Anſw. It was *death*, Lev. xxiv. 16. *He that blaſphemeth the name of the Lord, he ſhall ſurely be put to death.*—

Queſt. 7. *What is* perjury?

Anſw. It is a breach or violation of any ſolemn oath or vow, we have entered into, or come under, Matth. v. 33. —*Thou ſhalt not forſwear thyſelf.*

Queſt. 8. *When are perſons guilty of* perjury *in* aſſertory oaths?

Anſw. When they aſſert ſuch a thing, upon oath, to be *true*, which yet they *know to be falſe;* like the *witneſſes* againſt *Naboth*, 1 Kings xxi. 13.: or even when they are doubtful and uncertain about the truth of what they are ſwearing; like the *witneſſes* againſt *Chriſt*, whoſe witneſſing did not *agree together*, Mark xiv. 58. 59.

Queſt. 9. *When are perſons guilty of* perjury *in* promiſſory oaths?

Anſw. When they promiſe upon oath, what they have no mind to perform; or when, without any inſuperable impediment laid in their way, or any juſt and relevant excuſe, they fail in the performance; as in the perjury of Zedekiah king of Judah, who broke his oath to the king of Babylon, Ezek. xvii. 16.

Queſt. 10. *Is a perſon guilty of perjury, if he ſwears to do a thing* impoſſible, *or* unlawful?

Anſw. Surely he is: for, if he ſwear to a thing *impoſſible*, he ſwears to a manifeſt *lie:* if he ſwear to do a thing *unlawful*, he is *doubly* perjured; both in *making* ſuch an oath, and in *fulfilling* it, as was the caſe with Herod, Matth. xiv. 9. 10.

Queſt. 11. *What is the* aggravation *of the ſin of* perjury?

Anſw. It not only breaks all bonds of ſociety among men, but impeaches the *omniſcience* of God himſelf, calling him to atteſt what *conſcience* knows to be an *untruth;* and therefore God threatens, that his *curſe ſhall enter into the houſe of him that ſweareth falſely,—and ſhall conſume it, with the timber thereof, and the ſtones thereof*, Zech. v. 3. 4.

Queſt. 12. *How is God's name profaned by* ſinful curſings?

Anſw. When God's wrath and vengeance is imprecated upon

upon ourſelves or others; or when the *devil* is any manner of way invocated for *harm*.

Queſt. 13. *What do wicked perſons* wiſh for, *when they imprecate the wrath and vengeance of God upon* themſelves?

Anſw. They do, in effect, *pray*, that God would *haſten* their *everlaſting deſtruction*, and that their *damnation* may not *ſlumber*, but be ſpeedily inflicted, 2 Pet. ii. 3.

Queſt. 14. *Do the* devils *themſelves venture to* wiſh for this?

Anſw. No: they *believe*, that there is *further wrath* abiding them at *the judgment of the great day*; and they *tremble* at the fore-thoughts of it, James ii. 19. Jude verſ. 6.

Queſt. 15. *What is the* evil *of imprecating divine vengeance upon* others?

Anſw. It is a piece of the moſt profane, preſumptuous, and impudent freedom with the Majeſty of heaven; as if he were bound to empty the *vials* of his wrath upon our fellow-creatures, at our pleaſure, and that in order to gratify our paſſionate revenge upon them, 2 Sam. xvi. 5. 8.

Queſt. 16. *Is it not a moſt horrid and abominable wickedneſs, to* call *or* invoke *the* devil *to* TAKE *ourſelves or others?*

Anſw. Be ſure it is; for it is a putting the devil in God's ſtead, or an employing of him to do God's work for him, even when he is delaying to do it himſelf; which is no leſs than *devil-worſhip*, and we ought not to *have fellowſhip with devils*, 1 Cor. x. 20.

Queſt. 17. *How is the name of God* abuſed *by* ſinful oaths?

Anſw. When men take unlawful oaths that may be impoſed upon them; and when, in their ordinary converſation, they ſwear by God, or by any thing whereby he maketh himſelf known; contrary to Matth. v. 37. *Let your communication be, Yea, yea; Nay, nay: for whatſoever is more than theſe, cometh of evil*; or, of the *evil one*.

Queſt. 18. *Wherein lies the* heinouſneſs *of* ſwearing *in* common diſcourſe?

Anſw. It is a moſt Heaven-daring wickedneſs, even an inſulting of the great God, *our Maker*, to his *face*; a crime, which we dare not, without danger, be guilty of againſt our fellow-creatures: and after all, there is neither *pleaſure* nor *profit* attending it.

Queſt. 19.

Queſt. 19. *Is it a taking of God's name in vain, to ſwear by the* creatures; *ſuch as, by* heaven, *by our* life, ſoul, conſcience, *or the like?*

Anſw. Yes: becauſe ſwearing by any of the *creatures*, is interpretatively a ſwearing by God, the *Creator* and Preſerver of all things, Matth. xxiii. 22. *He that ſhall ſwear by* HEAVEN, *ſweareth by the throne of God, and by him that ſitteth thereon.*

Queſt. 20. *Did not Joſeph, who was a good man, ſwear once and again,* by the life of Pharaoh, *Gen.* xlii. 15. 16.?

Anſw. The goodneſs of the man did not excuſe the ſinfulneſs of the action: we are not to *do evil that good may come*, Rom. iii. 8. For, though it may be alledged, that to ſay, *By the life of Pharaoh*, is no more than to ſay, *As ſure as Pharaoh lives*; yet the words themſelves, being in the form of an unlawful oath, which, it would ſeem, was commonly uſed by the Egyptians, they ought not, for this reaſon, to have been uttered.

Queſt. 21. *Is ſwearing by* faith, *or* troth, *a formal profaning of God's name?*

Anſw. No doubt it is; for, when a perſon ſwears in this manner, he tacitly invokes God to bear witneſs, that he is ſpeaking *faithfully* and *truly*, and to puniſh him, if he is doing otherwiſe; which, in ordinary converſation, is undoubtedly ſinful, and a falling *into condemnation*, Jam. v. 12.

Queſt. 22. *Will a* habit *or* cuſtom *of ſwearing in common diſcourſe, be an* excuſe *for it?*

Anſw. By no means; any more than an habit or cuſtom of *killing men*, can be an excuſe for *wilful murder*.

Queſt. 23. *How is the name of God profaned by* ſinful vows?

Anſw. Either when we ſolemnly enter into a reſolution to do what is abſolutely unlawful, as Jezebel did, 1 Kings xix. 2.; or, when we come under engagements to duty, and againſt ſin, in our own ſtrength, without a due dependence on the grace of God, as the greater part of the Iſraelites did, Deut. v. 27. 29.; or, when we vow, and are not reſolved to perform, as Johanan and his confederates did, Jer. xlii. 5. compared with verſ. 20.

Queſt. 24. *When is the name of God profaned or abuſed by* lots?

Anſw. When God is appealed unto by way of *diverſion*,

as

as in playing at *cards* and *dice*, where the great God is moſt preſumptuouſly *invoked* to determine who ſhall be the *gainer*. Lots are alſo unlawful, when there is an appeal by them to God, in matters of ſmall moment, which might be otherwiſe eaſily decided; this being too like the practice of the *ſoldiers*, who, after they had crucified Chriſt, did *caſt lots* for his *veſture*, John xix. 23. 24.

Queſt. 25. *How do men profane the name of God in their* outward walk?

Anſw. By making profeſſion of religion in *hypocriſy*, and backſliding from it, Heb. vi. 6.; or, by committing ſuch enormities and immoralities, as reflect diſhonour thereupon, and make the name of God to be evil ſpoken of, Rom. ii. 24.

Queſt. 26. *How are the* ordinances *of God profaned and abuſed?*

Anſw. Either when they are quite neglected, Acts vii. 42. 43.; or, when they are attended, and gone about in a formal, ſuperficial, and cuſtomary manner, without ſeeking to meet with God in them, or to have ſpiritual food and nouriſhment to our ſouls by them, Iſ. xxix. 13. 14.

Queſt. 27. *How is the* word *profaned and abuſed?*

Anſw. "By miſinterpreting, miſapplying, or perverting "any part of it, to profane jeſts, curious and unprofitable "queſtions, vain janglings, or the maintaining of falſe doc-"trines; abuſing it,—or any thing contained under the "name of God, to charms,—or any way oppoſing God's "truth, grace, and ways—*."

Queſt. 28. *How are the* works *of God abuſed?*

Anſw. When "the creatures" are proſtitute to "ſinful "luſts and practices;" and when there is a "murmuring "and quarrelling at God's providences †."

56. QUEST. *What is the reaſon annexed to the third commandment?*

ANSW. The reaſon annexed to the third commandment, is, That however the breakers of this commandment may eſcape puniſh-

* Larger Cat. Queſt. 113. † Ibid.

ment

ment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgment.

Queſt. 1. *Are there any* arguments *againſt taking* God's name in vain, *couched in the* preceptive part *itſelf, of this commandment?*

Anſw. Yes: he whoſe name we are diſcharged to take in vain, is the LORD OUR GOD;—*Thou ſhalt not take the name of the* LORD THY GOD *in vain.*

Queſt. 2. *What is the* force *of the argument taken from his being* [the Lord], *or* JEHOVAH?

Anſw. That his infinite eſſential glory and excellency ſhould fill us with the greateſt reverence and humility, when we think, or ſpeak of any thing by which he makes himſelf known, Pſal. lxxxiii. 18.

Queſt. 3. *What is the* force *of the argument taken from his being* [our God]?

Anſw. That his making himſelf over to us in the covenant of promiſe, as our reconciled God and Father in Chriſt, ſhould lay us under the ſtrongeſt obligation to a holy and reverent uſe of his name, Exod. xv. 2.

Queſt. 4. *What is the* particular reaſon *expreſsly ſubjoined or annexed to this commandment?*

Anſw. It is in theſe words, by way of threatening, *For the Lord will not hold him guiltleſs that taketh his name in vain.*

Queſt. 5. *What is the* import *of the threatening,* the Lord will not hold him guiltleſs?

Anſw. It imports, that he will ſurely hold him guilty in a peculiar manner, who preſumes to profane or abuſe his name, ſo as that divine vengeance ſhall be *infallibly certain* againſt him, Zech. v. 3.

Queſt. 6. *In what* light *doth the* ſcripture repreſent them *who take God's name in vain?*

Anſw. It repreſents them as his open and avowed *enemies,* Pſal. cxxxix. 20.—*Thine* ENEMIES *take thy name in vain.*

Queſt. 7. *How doth it appear that divine vengeance is* infallibly certain *againſt the profaners of God's name?*

Anſw. It appears from the very *terms* of the threatening, *The Lord* WILL NOT *hold him guiltleſs:* that is, as ſure as

there will be a judgment-ſeat, before which ſinners muſt appear; ſo ſure it is, that this ſin ſhall then be taken particular notice of, as a main article of the inditement, Mal. iii. 5.

Queſt. 8. *Why do* [the breakers of this commandment eſcape puniſhment from men]?

Anſw. Becauſe many of theſe to whom the adminiſtration of juſtice is committed, being themſelves guilty, do therefore ſhew no concern for vindicating the honour of God's name in puniſhing the profaners of it.

Queſt. 9. *Why will not the Lord our God* [ſuffer them to eſcape his righteous judgment]?

Anſw. Becauſe if Heathens are highly puniſhable for this crime, as contrary to one of the firſt dictates of nature's light, Rom. i. 32. much more, among Chriſtians, the manifeſtation of God's name in Chriſt, being the *greateſt bleſſing*, John xv. 22. their profaning or abuſing of it, muſt be the *greateſt ſin*, Amos iii. 2.

57. QUEST. *Which is the fourth commandment?*

ANSW. The fourth commandment is, *Remember the Sabbath-day, to keep it holy. Six days ſhalt thou labour, and do all thy work. But the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the Sabbath-day, and hallowed it.*

58. QUEST. *What is required in the fourth commandment?*

ANSW.

ANSW. The fourth commandment requireth the keeping holy to God, ſuch ſet times as he hath appointed in his word; expreſsly one whole day in ſeven, to be a holy Sabbath to himſelf.

Queſt. 1. *What about the worſhip of God hath this command a reference unto?*

Anſw. It refers to the *ſpecial* TIME of God's worſhip.

Queſt. 2. *Is the* TIME *of God's worſhip left* arbitrary *to the will of man?*

Anſw. No: we are to keep [*holy to God ſuch ſet times as he hath appointed in his word*].

Queſt. 3. *Why ſhould* [ſuch ſet times] *be kept holy, and no other?*

Anſw. Becauſe God is the ſovereign Lord of our *time*, and has the ſole power and authority to direct how it ſhould be improved.

Queſt. 4. *What is meant by the* ſet times *mentioned in the* anſwer?

Anſw. The ſtated feaſts, and holy convocations for religious worſhip, inſtituted under the ceremonial law, which the church of the Jews was obliged to obſerve during that diſpenſation, Lev. xxiii.

Queſt. 5. *Is there any warrant for* anniverſary, *or* ſtated holy-days, *now, under the* New Teſtament?

Anſw. No: theſe under the *Old*, being abrogated by the death and reſurrection of Chriſt, there is neither *precept* nor *example* in ſcripture, for any of the *yearly holy-days* obſerved by *Papiſts*, and *others*: on the contrary, all ſuch days are *condemned in bulk*, Gal. iv. 10. Col. ii. 16. 17.

Queſt. 6. *What* crimes *doth the obſervation of them import?*

Anſw. The obſervation of them imports no leſs than an impeachment of the inſtitutions of God, concerning his worſhip, as if they were imperfect; and an incroachment upon the liberty wherewith Chriſt hath made his church and people free, Col. ii. 20.

Queſt. 7. *What is the* ſpecial *and* ſtated time, *which God has* [expreſsly] *appointed in his word, to be kept holy?*

Anſw. [*One whole day in ſeven, to be a holy Sabbath to himſelf.*]

Queſt. 8. *What is meant by a* [whole day]?

Anſw. A whole *natural* day, conſiſting of twenty-four hours.

Queſt. 9. *What do you underſtand by one whole day* [in ſeven]?

Anſw. A *ſeventh* part of our *weekly* time; or one complete day, either after, or before ſix days labour.

Queſt. 10. *When ſhould we* begin *and* end *this day?*

Anſw. We ſhould meaſure it juſt as we do other days, *from midnight to midnight*, without alienating any part of it to *our own works.*

Queſt. 11. *Are not* ſleeping *and* eating *on the Sabbath-day*, our own works?

Anſw. If theſe refreſhments of nature are in moderation, and to the glory of God on the Sabbath, they are not properly *our own works*, becauſe they are neceſſary to ſtrengthen our bodies for religious exerciſes.

Queſt. 12. *What is the ſignification of the word* [Sabbath]?

Anſw. It is an Hebrew word, ſignifying REST; as it is interpreted, Heb. iv. 9. *There remaineth therefore a* REST [margin, *keeping of a Sabbath*] *to the people of God.*

Queſt. 13. *Is* Sunday *a proper or fit name for this day?*

Anſw. Although it cannot, in charity, be ſuppoſed that many who uſe this term, have any knowledge of, or pay the ſmalleſt regard unto the idolatrous riſe of this name, or the names aſſigned to the other days of the week; yet it were to be wiſhed, that all Chriſtians would call this *holy day*, by one or other of its ſcripture-deſignations.

Queſt. 14. *May it not continue to be called* Sabbath NOW, *as well as under the* Old Teſtament?

Anſw. Yes; in regard our Lord himſelf calls it by this name, Matth. xxiv. 20. *Pray ye that your flight be not in winter, neither on the Sabbath-day.*

Queſt. 15. *But is not our Lord ſpeaking there of the* Jewiſh, *and not of the* Chriſtian *Sabbath?*

Anſw. He is ſpeaking of the *Chriſtian Sabbath* only; for he is ſpeaking of the *flight* which ſhould happen at the deſtruction of Jeruſalem; which did not take place, till about forty years after the Jewiſh Sabbath was aboliſhed, and the Chriſtian Sabbath come in its room.

Queſt. 16.

Queſt. 16. *Why is it called a* [holy] *Sabbath?*

Anſw. Becauſe it was conſecrated and ſet apart by God himſelf, for his own worſhip and ſervice.

Queſt. 17. *Is there any* other *day* holy, *but the Sabbath* alone?

Anſw. Other days may be *occaſionally* employed in the worſhip of God, according to *providential calls* thereunto; yet there is no other day *morally* and *perpetually holy*, but the *Sabbath only*.

Queſt. 18. *Is the Sabbath* inſtrumentally *holy; or, is the* time itſelf *of the Sabbath an* inſtrument *and* means (*as the word and ſacraments are*) *of conveying ſpiritual grace?*

Anſw. Not at all: for the *time* of the Sabbath is only a *holy* SEASON, wherein God is pleaſed to bleſs his people, more ordinarily than at other times, John xx. 19.—24.; ſtill reſerving to himſelf the prerogative of communicating his grace, at other times likewiſe, as he ſhall ſee meet, chap. xxi. 15.—18.

Queſt. 19. *Whether is the fourth commandment* founded *on the* light of nature, *or upon* poſitive inſtitution?

Anſw. It is founded partly on *both*.

Queſt. 20. *What part of this commandment is it, that is founded entirely on* nature's light; *or is, what they call,* moral-natural?

Anſw. The *ſubſtance* of it; namely, that as God is to be worſhipped, ſo ſome *ſtated time* ſhould be ſet apart for that end.

Queſt. 21. *What part of it is founded on* poſitive inſtitution; *or is, what they call,* moral-poſitive?

Anſw. That *one proportion* of time ſhould be obſerved for God's worſhip and ſervice *rather than another;* namely, that it ſhould be a *ſeventh,* rather than a third, fourth, fifth, or ſixth part of our weekly time.

Queſt. 22. *Why do you call this a* POSITIVE *inſtitution?*

Anſw. Becauſe the obſerving of *one* day in *ſeven,* for a Sabbath, flows from the *ſovereign will* of God *appointing* it; and could never have been obſerved, more than any other part of time, merely by the force of nature's light.

Queſt. 23. *Why do you call it* MORAL-poſitive?

Anſw. Becauſe though the law, appointing the preciſe time of the Sabbath, be poſitive, yet the *reaſon* of the law (plain-

ly

ly implied in the law itſelf, namely, that divine wiſdom ſaw it moſt equal and meet, that man having *ſix*, God ſhould have a ſeventh day to himſelf) is MORAL.

Queſt. 24. *Wherein then conſiſts the* morality *of the fourth commandment?*

Anſw. In keeping holy to God *any ſeventh* day, he ſhall be pleaſed to appoint.

Queſt. 25. *What is to be meant by* [the SEVENTH day] *mentioned in the command?*

Anſw. Not only the *ſeventh* in *order* from the creation, but *any other* ſeventh part of our weekly time, as God ſhall determine.

Queſt. 26. *How doth this appear from the* words *of the command* itſelf?

Anſw. In the beginning of the commandment, it is not ſaid, Remember the *ſeventh day*, (namely, in *order* from the creation); but, *Remember the* Sabbath-day, *to keep it holy*. Juſt ſo in the end of the command, the words are not, The Lord bleſſed the *ſeventh day*; but, *The Lord bleſſed the* Sabbath-day, *and hallowed it*.

Queſt. 27. *How do you prove the* obſervation *of* [one whole day in ſeven] *for a holy Sabbath to the Lord, to be of a* moral *and* perpetual obligation?

Anſw. From the time of the *firſt inſtitution* of the Sabbath; from its being *placed* in the DECALOGUE, or *ſummary* of moral precepts; and from their being *nothing originally ceremonial*, or typical, in the ſcope or ſubſtance thereof.

Queſt. 28. *When was the Sabbath firſt inſtituted?*

Anſw. The will of God, that *ſome ſtated time* ſhould be ſet apart for his worſhip, was written, with the reſt of the commandments, upon man's heart at his firſt creation; and God's reſting from all his works on the *firſt ſeventh day*, his bleſſing and ſanctifying thereof, (Gen. ii. 1. 2. 3.) were ſufficient evidences of the will of God to mankind, that they ſhould obſerve every *ſeventh* day thereafter, till God ſhould be pleaſed to alter it.

Queſt. 29. *How is the* morality *of the Sabbath evinced from the* FIRST INSTITUTION *of it?*

Anſw. Being inſtituted while Adam was in *innocency*, and conſequently before all types and ceremonies reſpecting an atonement for ſin; and being appointed him upon a *moral ground*, without any particular reference to an innocent ſtate,

ſtate, more than any other, it muſt therefore be of perpetual obligation.

Queſt. 30. *What was the* moral ground *upon which the Sabbath was appointed unto Adam?*

Anſw. It was this, that infinite wiſdom ſaw it meet, for God's glory, and needful, for man's good; that man have *one day* in the *week*, for more *immediate* and *ſpecial converſe* with God.

Queſt. 31. *What* need *was there for Adam in innocence, being perfectly holy, to have* one day by another, *for more immediate converſe with God?*

Anſw. That herein he might be *like unto God*, who ſet him an example of *holy working ſix days*, and of a *holy reſting* on the *ſeventh*.

Queſt. 32. *Could Adam's mind be* equally intenſe *upon the immediate worſhip of God, when about his ordinary employment in dreſſing the garden, as on a day ſet apart for that purpoſe?*

Anſw. No: for though there could be no interruption of his happineſs and fellowſhip with God, when dreſſing the garden, as he was a *perfect* creature; yet being at the ſame time a *finite* creature, his mind, while he was about that employment, could not be ſo intenſe upon the immediate worſhipping of God, as it would be on a day ſet apart for that purpoſe; therefore it was fit he ſhould have ſuch a day, that therein he might have *uninterrupted freedom*, in the immediate contemplation and enjoyment of his Maker, without any avocation from worldly things.

Queſt. 33. *What may be* inferred *from this, for the* morality *of the Sabbath?*

Anſw. That if Adam in innocence *needed* a Sabbath, for the more immediate ſervice and ſolemn worſhip of God, much more do we, who are *ſinful* creatures, and ſo immerſed in worldly cares, *need* ſuch a day.

Queſt. 34. *Did the religious obſervation of the Sabbath take place* immediately *upon the* back *of the* creation, *or not till the publiſhing of the law at* mount Sinai?

Anſw. It took place at, and from the *firſt ſeventh day* after the creation: for God's *bleſſing* and *ſanctifying* of the Sabbath is related as a thing *actually done* at that time; and not as a thing to be done upwards of *two thouſand* years thereafter, Gen. ii. 3.

Queſt. 35. *How can the obſervation of the Sabbath be ſaid*

to

to take place immediately after the creation, when the ſcripture is wholly ſilent *about the obſervation of it till the time of* Moſes?

Anſw. It might as well be argued, that the Sabbath was not obſerved *after Moſes'* time, during the government of the *Judges*, (which, according to Acts xiii. 20. was *about the ſpace of four hundred and fifty years*), there being no mention of the church's obſerving a Sabbath during the whole of that long period; and yet it cannot be ſuppoſed, that ſo many godly men, as the *Judges* were, would ſuffer the obſervation of the Sabbath to go into entire deſuetude.

Queſt. 36. *Is there any evidence from ſcripture, that the Iſraelites* knew *the obſervation of the Sabbath* to be a moral duty, before *the publiſhing of the law from mount Sinai?*

Anſw. Yes: for when the *manna* was firſt given them, *before* they came to mount Sinai, Moſes ſpeaks of the Sabbath, as a day *well known* to them, Exod. xvi. 23. *To-morrow is the reſt of the holy Sabbath unto the Lord.*

Queſt. 37. *How may the morality of the Sabbath be demonſtrated from its* SITUATION *in the* decalogue, *or* ten commandments?

Anſw. It is placed in the *midſt* of *moral precepts*, and muſt therefore be of the ſame nature and kind with them. It has the *ſame dignity* and *honour* put upon it, that the other *nine* commandments have: for it was, with them, proclaimed *from the mouth of God*, in the hearing of all Iſrael; *twice* written upon tables of ſtone, by the *finger* of God; and, with them, lodged *within the ark:* none of which privileges were conferred upon the *ceremonial law;* and conſequently the *fourth commandment* muſt be of the *ſame perpetual obligation*, with the *other moral precepts*, James ii. 10.

Queſt. 38. *Was there any thing* TYPICAL *of* Chriſt *in the original inſtitution of the Sabbath?*

Anſw. It is impoſſible there could: for Adam in innocence, being under a covenant of works, had *no need* of Chriſt, or the revelation of him by types; no, not to confirm him in that covenant, Gal. iii. 12.

Queſt. 39. *What would have been the* conſequence, *if the Sabbath had been* originally *and* eſſentially typical?

Anſw. If ſo, then it ſhould have been *aboliſhed*, upon the *death* of Chriſt, and no more *remembrance* of it, than of the *new moons* and *jubilees:* which is indeed, what they who argue

gue againſt the morality of the Sabbath ſeem mightily to want.

Queſt. 40. *Were not the Iſraelites commanded to keep the Sabbath-day*, in memory *of their* deliverance out of Egypt, *which was* typical *of our redemption by Chriſt?*

Anſw. Yes: their deliverance out of Egypt was annexed, at mount Sinai, as a *ſuperadded ground* for the obſervation of *that particular ſeventh day*, which God appointed to be kept immediately after the creation, Deut. v. 15. For which reaſon, *this particular ſeventh day* was *aboliſhed* at the reſurrection of Chriſt: but ſtill the *ſeventh part* of *weekly time*, fixed by God at the beginning, as the *ſubſtance* of this commandment, remained *unchangeably moral.*

Queſt. 41. *Will it* follow *that the* ſubſtance *of this commandment is* ceremonial, *becauſe it is ſaid of Chriſt, Matth.* xii. 8. *that he* is Lord even of the Sabbath-day?

Anſw. By no means; the very *contrary will follow*, namely, that *ſuch a ſeventh part* of weekly time, *as is now obſerved*, is *moral*, becauſe he, who is Lord of the Sabbath, hath *appointed it to be ſo*; and conſequently has power to *order* the *work* of it for his own ſervice.

Queſt. 42. *Is it any argument* againſt the morality *of the Sabbath, that it* was made for man, and not man for the Sabbath?

Anſw. No; but rather an argument *for it*: for the *meaning* is, that *reſting* on the Sabbath, was appointed for *man's good*, that it might be a means to a *farther* and *better end*, even the *true ſanctification* thereof, in the exerciſe of the duties of piety and mercy required thereon.

59. QUEST. *Which day of the ſeven hath God appointed to be the weekly Sabbath?*

ANSW. From the beginning of the world, to the reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath; and the firſt day of the week, ever ſince, to continue to the end of the world, which is the Chriſtian Sabbath.

Queſt. 1. When *did God appoint the ſeventh day of the week to be the weekly Sabbath?*

Anſw. [*From the beginning of the world*], Gen. ii. 2. 3.

Queſt. 2. *Why is it ſaid to be* from the beginning of the world, *when it was not done, till after man was created on the* ſixth *day?*

Anſw. Becauſe the world, as to its *perfection of parts*, did not properly *begin*, till the creation was completely *finiſhed*; which was not till man was made, who was to *have dominion—over all the earth*, Gen. i. 26.

Queſt. 3. How long *was this* ſeventh *or* laſt *day of the week appointed to be the weekly Sabbath?*

Anſw. [*Till the reſurrection of Chriſt,*] Matth. xxviii. 1.

Queſt. 4. *Which day of the week did God appoint for the Sabbath* [ever ſince] *that time?*

Anſw. [*The firſt day of the week*], Acts xx. 7.

Queſt. 5. *For* how long time *is the* firſt day *of the* week *appointed to be the weekly Sabbath?*

Anſw. [*To the end of the world*].

Queſt. 6. *How are we ſure that it is appointed to* [*continue to the end of the world*]?

Anſw. Becauſe the *canon* of ſcripture is concluded, and therefore no new revelations and inſtitutions to be expected, Rev. xxii. 18. 19.

Queſt. 7. *Why is the firſt day of the week called* [the Chriſtian Sabbath]?

Anſw. Becauſe it was inſtituted by CHRIST, and uniformly obſerved by *Chriſtians* ever ſince his reſurrection.

Queſt. 8. *Are not all* divine inſtitutions obſerved *in virtue of ſome* moral precept?

Anſw. Yes; otherwiſe the *law of the Lord* would not be *perfect*, as it is declared to be, Pſal. xix. 7.

Queſt. 9. *In virtue of* what moral precept *has the firſt day of the week been obſerved by Chriſtians?*

Anſw. In virtue of the *fourth commandment*; even as the *means* of worſhip, inſtituted under the New Teſtament, have been obſerved in virtue of the *ſecond.*

Queſt. 10. *How can the firſt day of the week be* obſerved, in virtue of the fourth commandment, *when it is not therein* particularly mentioned?

Anſw. The *morality* of the Sabbath doth not lie in obſerving the ſeventh day *in order* from the creation; but in obſerving

ving *ſuch a ſeventh day* as is determined and appointed by God; which may be either the *firſt* or *laſt* of the *ſeven days*, as he ſhall ſee meet.

Queſt. 11. *Under what* name *or* deſignation *is the Chriſtian Sabbath* foretold *under the* Old Teſtament?

Anſw. Under the name of the EIGHTH DAY, Ezek. xliii. 27. *And when theſe days are expired, it ſhall be that upon the* EIGHTH DAY, *and ſo forward, the prieſts ſhall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, ſaith the Lord.*

Queſt. 12. *Why called the* eighth day?

Anſw. Becauſe the *firſt* day of the week *now*, is the *eighth in order* from the creation.

Queſt. 13. *What is the* efficient cauſe *of the* change *of the Sabbath?*

Anſw. The ſovereign will and pleaſure of him who is *Lord of the Sabbath*, Mark ii. 28.

Queſt. 14. *What is the* moving cauſe *hereof?*

Anſw. The reſurrection of Chriſt from the dead, which was *early on the firſt day of the week*, Mark xvi. 9.

Queſt. 15. *Why is the day of Chriſt's reſurrection* appointed to be the Sabbath?

Anſw. Becauſe his reſurrection was a demonſtrative evidence, that he had completely finiſhed the glorious work of redemption, Rom. i. 4.; and therefore it was his RESTING-DAY, Heb. iv. 10. *He that is entered into his reſt, he alſo hath ceaſed from his own works, as God did from his.*

Queſt. 16. *Why might not the day of* Chriſt's incarnation, *or the day of* his paſſion, *have been conſecrated to be our Sabbath-days?*

Anſw. Becauſe they were both of them days of *Chriſt's labour* and *ſorrow*, which he had to go through before he came to *his reſt*, Luke xxiv. 26. In his incarnation and birth, he *entered* upon his work, Gal. iv. 4. 5. In his paſſion, he *was under* the ſoreſt part of his labour, even the exquiſite and unſpeakable *agonies* of his *ſoul*, Matth. xxvi. 38.

Queſt. 17. *Why might not* the day of his aſcenſion *been made the* Sabbath, *as well as the day of his* reſurrection?

Anſw. Becauſe on the day of his aſcenſion he entered only into his PLACE of *reſt*, the *third heavens*; whereas he had entered *before* into his STATE of *reſt* on the day of his reſur-

rection: and the *place* is but a *circumſtance*, when compared with the *ſtate*.

Queſt. 18. *Why did God* change *his day of reſt?*

Anſw. Becauſe his reſt in the work of creation was *marred* and *ſpoiled* by man's ſin, Gen. vi. 6.; whereas his reſt in the work of redemption, entered into at the reſurrection of Chriſt, is that wherein he will have eternal and unchangeable pleaſure, John xvii. 23. Beſides, *redemption* is a *far greater* and more excellent work, than even that of *creation*.

Queſt. 19. *How may the* change of the Sabbath, *from the* laſt *to the* firſt *day of the week, be* evinced *from* ſcripture?

Anſw. If our Lord Jeſus, after his reſurrection, *met ordinarily* with his diſciples on the firſt day of the week: if, after his aſcenſion, he *poured out his Spirit* in an *extraordinary* manner on that day: if by the *example* and *practice* of the *apoſtles* and *primitive Chriſtians*, recorded in the *New Teſtament*, the firſt day of the week was honoured above any other, for the public exerciſes of God's worſhip: if by *apoſtolic precept*, the obſervation of this day, rather than any other, was *injoined* for Sabbath-ſervices: and if this day is *peculiarly dignified* with the *title* of the LORD'S DAY, then it muſt undoubtedly be the Chriſtian Sabbath by *divine inſtitution*.

Queſt. 20. *How doth it appear, that our Lord, after his reſurrection*, met ordinarily *with his diſciples on the firſt day of the week?*

Anſw. From two inſtances of it, expreſsly recorded, John xx. 19. 26.; where it is affirmed, that he met with them on the *evening* of the *ſame day* wherein he aroſe from the dead, *being the firſt day of the week;* and that Thomas was not with them when Jeſus came, verſ. 24. Likewiſe, on that ſame day *eight days*, he appeared to them *again*, when they *were within, and Thomas with them*, verſ. 26. From whence it would ſeem, that he met with them ordinarily on that day, during his forty days abode on earth, after his reſurrection.

Queſt. 21. *How is it evident, that Chriſt, after his aſcenſion*, poured out his Spirit *in an* extraordinary *manner, on this day?*

Anſw. From Acts ii. 1.—5. *And when the day of Pentecoſt was fully come, they were all, with one accord, in one place; and ſuddenly there came a ſound from heaven,—and they were all filled with the Holy Ghoſt*, &c.

Queſt. 22.

Queſt. 22. *What was the* day of Pentecoſt?

Anſw. It was the *fiftieth* day after the *paſſover*, when the *new meat-offering* was brought unto the Lord, Numb. xxviii. 26.

Queſt. 23. *How do you prove that this was the firſt day of the week?*

Anſw. From Lev. xxiii. 16.; where it is ſaid, that *the morrow after the ſeventh Sabbath* is the fiftieth day, [or Pentecoſt]. And it is certain, that the morrow after the Jewiſh Sabbath, muſt be the firſt day of the week.

Queſt. 24. *How doth it appear from the* example *and* practice *of the* apoſtles *and* primitive Chriſtians, *that the* firſt day of the week was honoured above any other, *for the public exerciſes of God's worſhip?*

Anſw. From Acts xx. 7. *And on the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them.* Where it is obvious, that the *diſciples* met *ordinarily* upon the *firſt day* of the week, for hearing the word, and celebrating the ſacrament of the ſupper: for it is not ſaid, the apoſtle *called* them, but that they CAME *together to break bread;* and Paul, on that occaſion, *preached unto them.*

Queſt. 25. *How may it be proved from the* context, *that the* diſciples met ordinarily *for the* public exerciſes *of God's worſhip, on the firſt day of the week?*

Anſw. That they did ſo, may be proved from this, that *Paul abode* with them *ſeven days*, as is evident from verſ. 6.; and yet upon *none* of the *ſeven* did they meet for communicating, or breaking of bread, but on the *firſt day* of the week *only:* which plainly ſays, that they held it for the *Chriſtian Sabbath*, and not the ſeventh or laſt day, which is not ſo much as mentioned.

Queſt. 26. *But do we not read, Acts* xiii. 14. *that Paul preached in a* ſynagogue on the Sabbath-day; *which certainly behoved to be the* Jewiſh *Sabbath, or* laſt day *of the week?*

Anſw. He only preached *occaſionally* on the Jewiſh Sabbath, as the fitteſt time, when the Jews were aſſembled together, to diſpenſe goſpel-truth among them; but did not honour this day as a *ſtated time* for public worſhip.

Queſt. 27. *What* apoſtolic precept *is there, for the obſervation of the firſt day of the week, rather than any other, for Sabbath-ſervices?*

Anſw.

Anſw. It is in 1 Cor. xvi. 1. 2. *Now, concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him.*

Queſt. 28. *What is the* argument *from* this text, *to prove an* apoſtolic precept, *for obſerving the firſt day of the week as the Chriſtian Sabbath?*

Anſw. It may run thus: That if collections for the poor are expreſsly commanded to be made on the firſt day of the week, it plainly follows, that Chriſtians muſt *meet together* on that day, for *this*, and other Sabbath-ſervices.

Queſt. 29. *But may not this be a* temporary precept, *binding, for a time, upon the church of* Corinth only?

Anſw. As the *words* of the *text* expreſsly affirm, that it was binding alſo upon the *churches of Galatia*, ſo the *apoſtle* directs his *epiſtle*, not to the church of *Corinth only*, but to *all that in every place call upon the name of Jeſus Chriſt*, chap. i. 2.; and conſequently it muſt be binding upon all the churches, to the end of the world.

Queſt. 30. *In what place of the* New Teſtament *is there mention made of a day* dignified *with the* title *of the* LORD'S DAY?

Anſw. In Rev. i. 10. *I was in the Spirit*, ſays John, *on the* LORD'S DAY.

Queſt. 31. *How may it be* proved, *that what is here called* the Lord's day, *is the* firſt day *of the* week?

Anſw. By theſe *two arguments*; That no other day of the week but the *firſt*, can juſtly be called *the Lord's day*: and that the firſt day of the week *is ſo called*, in virtue of Chriſt's *ſanctifying* it for his own honour and ſervice, above any other day.

Queſt. 32. *Why can* no other day *of the week but the* firſt *be juſtly called* the Lord's day?

Anſw. Becauſe there is no action or work of Chriſt (ſave *healing* on the *Sabbaths*) mentioned or recorded as done upon *any one day* of the week *by another*, except that of his *reſurrection*, which is unanimouſly affirmed by the *evangeliſts*, to be on the *firſt day* of the week.

Queſt. 33. *How doth it appear, that the* firſt day *of the week is called* the Lord's day, *in virtue of his* ſanctifying it *for his own honour and ſervice?*

Anſw.

Anſw. As the *ſeventh-day Sabbath* was called the *Sabbath of the Lord*, becauſe inſtituted by him as *God-creator*; ſo the *firſt day* of the week is called *the Lord's day*, becauſe inſtituted by him as *God-redeemer*: or, as the ſacrament of bread and wine is called *the Lord's table*, and *the Lord's ſupper*, (1 Cor. x. 21. and xi. 20.), becauſe it is an ordinance of his inſtitution; ſo the *firſt day* of the week is called *the Lord's day*, for the ſame very reaſon.

Queſt. 34. *Would the* apoſtles *have obſerved and recommended the firſt day of the week for the Chriſtian Sabbath, if they had not been* particularly inſtructed herein by Chriſt himſelf?

Anſw. No ſurely: for, *after his paſſion*, he ſpoke *of the things pertaining to the kingdom of God*, Acts i. 3.; whereof, the change of the Sabbath, from the *laſt* to the *firſt day* of the week, was *none of the leaſt*; and it is certain, that the *apoſtles* delivered nothing to the churches, as a *rule* of *faith* or *practice*, but what they *received of the Lord*, 1 Cor. xi. 23.

60. QUEST. *How is the Sabbath to be ſanctified?*

ANSW. The Sabbath is to be ſanctified by a holy reſting all that day, even from ſuch worldly employments and recreations as are lawful on other days; and ſpending the whole time in the public and private exerciſes of God's worſhip, except ſo much as is to be taken up in the works of neceſſity and mercy.

Queſt. 1. *In what* ſenſe *is the Sabbath ſaid to be* [ſanctified]?

Anſw. As it is *dedicated by God*, for *man's ſake* and *uſe*, that *he* may *keep it holy* to God.

Queſt. 2. *In what* manner *ſhould he* keep it holy *to God?*

Anſw. By [*a holy reſting*], and by holy *exerciſes*.

Queſt. 3. *What ſhould we* reſt from *on the Sabbath?*

Anſw. [*Even from ſuch worldly employments and recreations*

tions as are lawful on other days]; or, which is the ſame thing, from all *ſervile work*, Neh. xiii. 15.—23.

Queſt. 4. *What is it that makes a work* ſervile?

Anſw. If it is done for our worldly gain, profit, and livelihood; or, if by prudent management, it might have been done the week before; or, if it be of ſuch a kind, as may be delayed till after the Sabbath, Exod. xxxiv. 21. *Six days thou ſhalt work, but on the ſeventh thou ſhalt reſt: in* * *earing-time, and in harveſt thou ſhalt reſt.*

Queſt. 5. *Why doth God injoin reſt on the Sabbath ſo peremptorily and* particularly, *in the time of* plowing *and* harveſt?

Anſw. Becauſe in theſe ſeaſons men are moſt keenly ſet upon their labour; and may be in the greateſt hazard of grudging the time of the Sabbath for reſt.

Queſt. 6. *If the* weather *is unſeaſonable through the week, do not* reaping *and* ingathering, *in that caſe, become* works of neceſſity *on the Sabbath?*

Anſw. By no means: becauſe any unſeaſonableneſs of the weather that may happen, being *common* and *general*, proceeds only from the courſe of God's *ordinary providence*, which we ought not to diſtruſt, in regard of his promiſe, that *while the earth remaineth, ſeed-time and harveſt—ſhall not ceaſe*, Gen. viii. 22.

Queſt. 7. *If a* field of corns *is in hazard of being carried away by the* unexpected inundation *of a* river, *is it lawful to endeavour the preſervation of them upon the Sabbath?*

Anſw. Yes: becauſe the diſpenſation is *extraordinary*; the caſe not common nor general; and the *damage* likewiſe, in an ordinary way, *irrecoverable.*

Queſt. 8. *Are* Chriſtians, *under the* New Teſtament, *obliged to as* ſtrict an abſtinence *from worldly labour, as the* Jews *were under the* Old?

Anſw. Yes ſurely: for moral duties being of *unchangeable obligation*, Chriſtians muſt be bound to as ſtrict a performance of them *now*, as the Jews were then, Pſal. xix. 9.

Queſt. 9. *Were not the Jews* prohibited *to* dreſs meat *on the Sabbath, Exod.* xvi. 23.?

Anſw. They were prohibited ſuch *ſervile work* as was requiſite in *preparing manna for food*; ſuch as the grinding of

* Plowing time, or, ſeed-time.

it

it in mills, beating it in mortars, and baking it in pans, Numb. xi. 8.; but not *all dreſſing* of meat, for the *comfortable nouriſhment* of their bodies, no more than we.

Queſt. 10. *How doth it appear that they were* allowed *to* dreſs meat *on the Sabbath, for the* comfortable nouriſhment *of their bodies?*

Anſw. From *our Lord's* being *preſent* at a *meal* on the Sabbath-day, to which there were *ſeveral gueſts* bidden, and conſequently meat behoved to be prepared and dreſſed for their entertainment, Luke xiv. 1. 7.

Queſt. 11. *Were not the* Jews *forbidden to* kindle fire *in their* habitations upon the Sabbath-day, *Exod.* xxxv. 3.?

Anſw. Yes, for any *ſervile work*, though it were even making materials for the *tabernacle*, (which is the work ſpoken of through the following part of that *chapter*); but they were not forbidden to kindle fires for works of neceſſity or mercy, any more than *Chriſtians* are.

Queſt. 12. *Were they not ordered to* abide every man in his place, *and not to* go out of his place on the ſeventh day, *Exod.* xvi. 29.?

Anſw. The prohibition only reſpects their going abroad about the unneceſſary and ſervile work of *gathering manna* upon the Sabbath; otherwiſe, they were allowed to *go out* about works of neceſſity and mercy: and it appears from Acts i. 12. that they were allowed to travel *a Sabbath-day's journey.*

Queſt. 13. *What was a* Sabbath-day's journey?

Anſw. Whatever was the tradition of the Phariſees about it, it appears to have been the *diſtance* of their *reſpective dwellings*, from the *place*, where they *ordinarily attended public ordinances*, 2 Kings iv. 23.

Queſt. 14. *Are we not to* reſt *on the Lord's day from lawful* recreations, *as well as from lawful* worldly employments?

Anſw. Yes; becauſe we are expreſsly required, *on this holy day*, to abſtain from *doing* our *own ways*, *finding* our *own pleaſure*, and *ſpeaking* our *own words*, Iſ. lviii. 13.

Queſt. 15. *What are theſe recreations that* "*are* lawful on "other days?"

Anſw. Innocent paſtimes, viſiting friends, walking in the fields, talking of the *news*, or common affairs, and the like.

Queſt. 16. *Why are theſe recreations* unlawful *on the* Lord's day?

Anſw. Becauſe they tend to divert the mind from the duties of the Sabbath, as much, if not more, than *worldly employments*.

Queſt. 17. *Is not the Sabbath a* feſtival, *or* feaſt-day; *and conſequently may not our converſation thereon be cheerful and diverting?*

Anſw. It is indeed, properly, a *feaſt-day*, but of a *ſpiritual*, not of a *carnal* nature; we may refreſh our bodies *moderately*, but not ſumptuouſly; and our converſation ought to turn *wholly* upon *ſpiritual* and *heavenly ſubjects*, or ſuch as have a *tendency* thereunto, after the *example* of our Lord, Luke xiv. 1.—25.

Queſt. 18. *What ſhould be the* principal end *of our* ſix days labour?

Anſw. That it be ſo managed, as no way to diſcompoſe or unfit us for a *holy reſting* on the Sabbath, or meeting with God on his own day.

Queſt. 19. *What is a* [holy reſting]?

Anſw. Not only an abſtaining from our *own work*, or labour, but an entering by faith, (in the uſe of appointed means), into the *preſence* and *enjoyment* of a God in Chriſt, as the *only reſt* of our ſouls, Heb. iv. 3.: that having no work of *our own* to mind or do, we may be *wholly* taken up with the *works of God*.

Queſt. 20. *Why called a* [holy] *reſting?*

Anſw. Becauſe we ſhould reſt from worldly labour, in order to be employed in the *holy exerciſes*, which the Lord requires on this day; otherwiſe, as to *bare ceſſation*, our *cattle* reſt from outward labour, as well as we.

Queſt. 21. *What are the* holy EXERCISES, *in which we ought to be employed on the Lord's day?*

Anſw. [*In the public and private exerciſes of God's worſhip.*]

Queſt. 22. *What are the* [public exerciſes] *of God's worſhip, wherein we ſhould be employed?*

Anſw. Hearing the word preached, Rom. x. 17. joining in public prayers and praiſes, Luke xxiv. 53. and partaking of the ſacraments, Acts xx. 7.

Queſt. 23. *What is included under the* [private] *exerciſes of God's worſhip?*

Anſw. Family and ſecret duties.

Queſt. 24.

Queſt. 24. *What are the duties incumbent on us in a* family-capacity, *on the Lord's day?*

Anſw. Family-worſhip, and family-catechiſing, together with Chriſtian conference, as there is occaſion, Lev. xxiii. 3.—*It is the Sabbath of the Lord in all your* DWELLINGS, or *private families*; and therefore God is to be worſhipped in them on that day.

Queſt. 25. *What is* family-worſhip?

Anſw. It is the *daily joining* of all that are united in a *domeſtic* relation, or who are dwelling together in the ſame houſe and family, in ſinging God's praiſes, Acts ii. 47. reading his word, Deut. vi. 7. and praying unto him, Jer. x. 25.

Queſt. 26. *How do you* prove *family-worſhip to be a* duty daily incumbent *upon thoſe who have families?*

Anſw. From ſcripture-precept, and from ſcripture-example.

Queſt. 27. *How is family-worſhip evinced from* ſcripture-precept?

Anſw. Beſides that this commandment injoins every maſter of a family, to ſanctify the Sabbath *within his gates*, that is, to worſhip God in his *family*; there are alſo other *ſcriptures*, inculcating the ſame thing, by *neceſſary conſequence*; ſuch as, Eph. vi. 18. *Praying always, with* ALL *prayer and ſupplication.* 1 Tim. ii. 8. *I will, therefore, that men pray* EVERY WHERE. If with ALL prayer, then ſurely with family-prayer; if EVERY WHERE, then certainly in our families.

Queſt. 28. *What are the* examples *of family-worſhip recorded in ſcripture for our imitation?*

Anſw. Amongſt others, there are the *examples* of *Abraham*, Gen. xviii. 19.; of *Joſhua*, chap. xxiv. 15 —*As for me and my houſe, we will ſerve the Lord;* of *David*, 2 Sam. vi. 20.; of *Cornelius*, Acts x. 2.; and, to *crown all*, the example of our *bleſſed Lord*, whom we find *ſinging Pſalms*, Matth. xxvi. 30. and *praying* with his diſciples, who were his family, Luke ix. 18.

Queſt. 29. *What ſhould be the* ſubject-matter *of* family-catechiſing?

Anſw. What they have been *hearing* through the day, together with the *principles* of our religion, as laid out in

the *Shorter Catechiſm*, with the *helps* that are *publiſhed* upon the ſame, which *maſters* of *families* ought to uſe for their aſſiſtance in this work.

Queſt. 30. *What are the proper* ſeaſons *of* Chriſtian conference *on the Sabbath?*

Anſw. At meals, and in the interval of duties: our ſpeech ſhould be *always*, but eſpecially on the *Lord's day*, *ſeaſoned with ſalt*, Col. iv. 6.

Queſt. 31. *What are the* ſecret duties *in which we ought to be exerciſed on the Lord's day?*

Anſw. Secret prayer, reading the ſcriptures, and other ſoul-edifying books, meditation upon divine ſubjects, and ſelf-examination.

Queſt. 32. *With what* frame *and* diſpoſition of ſoul *ought the public and private exerciſes of God's worſhip to be gone about?*

Anſw. With a *ſpiritual* frame and diſpoſition, Rev. i. 10. *I was* IN THE SPIRIT *on the Lord's day.*

Queſt. 33. *What is it to be* in the Spirit *on the Lord's day?*

Anſw. It is not only to have the *actual inhabitation* of the Spirit, which is the privilege of believers *every day*, Ezek. xxxvi. 27.; but to have the *influences* and *operations* of the Spirit *more liberally let out*, Luke iv. 31. 32. and the *graces* thereof in a *more lively exerciſe*, than at other times, Acts ii. 41.

Queſt. 34. *What* moral argument *have we from the* ceremonial law, *for offering a* greater plenty *of ſpiritual ſacrifices to God on the* Sabbath, *than upon* other days?

Anſw. The *daily ſacrifice*, or *continual burnt-offering* was to be *doubled* on the Sabbath, Numb. xxviii. 9.; intimating, that they were bound to *double* their *devotions* on that day, which was conſecrated to God to be ſpent in his ſervice.

Queſt. 35. *How* much of the Sabbath *is to be ſpent in the public and private exerciſes of God's worſhip?*

Anſw. The WHOLE of it, from the ordinary time of *riſing* on other days, to the ordinary time of going to *reſt*; [*except ſo much as is to be taken up in the works of neceſſity and mercy.*]

Queſt. 36. *What is to be underſtood by works of* [neceſſity]?

Anſw. Such as could not be foreſeen, nor provided againſt the day *before*, nor delayed till the day *after* the Sabbath.

Queſt. 37.

Queſt. 37. *What* inſtances *may be given of ſuch works of neceſſity on the Lord's day?*

Anſw. Flying from, and defending ourſelves againſt an enemy; quenching of fire, accidentally or wilfully kindled; ſtanding by the helm, or working a ſhip at ſea, (providing they do not weigh anchor, or, hoiſe ſail from harbours or friths, on the Lord's day), and the like.

Queſt. 38. *What are the works of* [mercy] *which may be done on the Sabbath?*

Anſw. The moderate refreſhment of our bodies, Luke vi. 1.; viſiting the ſick, preparing and adminiſtering remedies unto them, Luke xiii. 16.; feeding our cattle, verſ. 15.; and preſerving their lives, if in danger, chap. xiv. 5.; and making collections for the poor, 1 Cor. xvi. 2.

Queſt. 39. *What* cautions *are requiſite about works of neceſſity and mercy?*

Anſw. That theſe works be *real*, and not *pretended*; that we ſpend as little time about them as poſſible; and that we endeavour to attain a holy frame of ſpirit while about them.

Queſt. 40. *How doth it appear that works of neceſſity and mercy are* lawful *on the Lord's day?*

Anſw. Becauſe though God reſted from his work of creation on the ſeventh day, yet he did not reſt thereon from *preſerving* what he had made.

Queſt. 41. "*Why is the charge of keeping the Sabbath* "*more ſpecially directed to governors of families, and other* "*ſuperiors?*"

Anſw. "—Becauſe they are bound not only to keep it "themſelves, but to ſee that it be obſerved by all theſe that "are under their charge; and becauſe they are prone oft-"times to hinder them by employments of their own *."

Queſt. 42. *Ought not* magiſtrates *to* puniſh *theſe who are guilty of the open and preſumptuous breach of the Sabbath?*

Anſw. Undoubtedly they ſhould: and they have the *example* of *Nehemiah* for a *precedent*, worthy of their imitation in this matter, chap. xiii. 21.

Queſt. 43. *What is the moſt* effectual way *for the civil magiſtrate to* ſuppreſs *Sabbath-profanation?*

Anſw. To be impartial in the execution of the *laws* againſt Sabbath-breaking, eſpecially upon thoſe who are of a more

* Larger Cat. Queſt. 118.

eminent

eminent rank and *ſtation*, becauſe they ought to be *exemplary* to others, Neh. xiii. 17. *Then I contended with the* NOBLES *of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the Sabbath-day?*

Queſt. 44. "*Why is the word* REMEMBER *ſet in the beginning of the fourth commandment?*"

Anſw. "—Partly, becauſe we are very ready to forget it; "and partly, becauſe in keeping it, we are helped better to "keep all the reſt of the commandments *."

61. QUEST. *What is forbidden in the fourth commandment?*

ANSW. The fourth commandment forbiddeth the omiſſion, or careleſs performance of the duties required, and the profaning the day by idleneſs, or doing that which is in itſelf ſinful, or by unneceſſary thoughts, words, or works, about our worldly employments or recreations.

Queſt. 1. *How are the ſins* ranked *that are forbidden in this commandment?*

Anſw. They are ranked into ſins of *omiſſion*, and ſins of *commiſſion* †.

Queſt. 2. *What are the ſins of* [omiſſion] *here forbidden?*

Anſw. Both the *total* neglect of the *duties required*, and the neglect of the *careful performance* of them, when eſſayed.

Queſt. 3. *What is the* total neglect *of the duties required* on the Sabbath, *an* evidence *of?*

Anſw. It is a plain evidence of the neglect of all religious duties *through the week*; and conſequently an evidence of Atheiſm, profaneneſs, and apoſtacy.

Queſt. 4. *When are perſons guilty of the* [careleſs performance] *of the duties required on the Sabbath?*

Anſw. When they go about them in a *partial*, *formal*, and *lifeleſs* way, Matth. xv. 8.

* Larger Cat. Queſt. 121.

† See both theſe explained, PART I. on the head *Of ſin in general.*

Queſt. 5.

Queſt. 5. *What is it to go about duties in a* partial *way?*

Anſw. It is to perform ſome of them, and omit others equally neceſſary; ſuch as, attending the public, and neglecting the private exerciſes of God's worſhip; or the contrary.

Queſt. 6. *What is* formality *in duty?*

Anſw. It is the bare outward performance thereof, without regarding the *manner* in which it ought to be done, or the vital principle from whence it ſhould flow, 2 Tim. iii. 5.

Queſt. 7. *What are the ordinary* cauſes *of the* dead *and* lifeleſs *performance of religious duties?*

Anſw. Wandering thoughts, wearineſs, and drowſineſs, are among none of the leaſt.

Queſt. 8. *What is the beſt* antidote *againſt* wandering thoughts?

Anſw. Faith in exerciſe; for this will fix the attention to what we are preſently engaged in, whether hearing, praying, or praiſing, Pſal. lvii. 7.

Queſt. 9. *Whence ariſes* wearineſs *in duty?*

Anſw. From the natural *bias* of the heart and affections to worldly things, rather than religious exerciſes, Amos viii. 5. *When will the new moon be gone, that we may ſell corn? and the Sabbath, that we may ſet forth wheat?*

Queſt. 10. *What is the evil of* drowſineſs, *particularly in hearing the word, or joining in prayer and praiſe?*

Anſw. If it be voluntary and cuſtomary, it is a manifeſt contempt of the *word* and *preſence* of the great God, and paying leſs regard to him, than we even do to our fellow-creatures.

Queſt. 11. *What are the ſins of* COMMISSION *forbidden in this commandment?*

Anſw. [*The profaning the day by idleneſs, or doing that which is in itſelf ſinful, or by unneceſſary thoughts, words, or works, about our worldly employments or recreations.*]

Queſt. 12. *What is the* [idleneſs] *here prohibited?*

Anſw. It is a *loitering* away the Sabbath, in a ſlothful, indolent, and inactive manner, without any real benefit or advantage, either to ſoul or body, Matth. xx. 3.

Queſt. 13. *Why is there a prohibition of* [doing that which is in itſelf ſinful], *on the Lord's day, when it is unlawful on every other day?*

Anſw. Becauſe whatever the ſinful action be, there is a greater

greater aggravation of guilt in committing it on the Sabbath, which ought to be kept holy to God, than upon any other day, Jer. xvii. 27.

Queſt. 14. *What are theſe* [thoughts, words, *or* works], *that are here called* [unneceſſary]?

Anſw. They are ſuch as are [*about our worldly employments or recreations*]; or, they are all ſuch thoughts, words, or works, as are not inevitably uſed about the works of neceſſity and mercy, which are lawful on this day.

Queſt. 15. *Why is the day ſaid to be* profaned *by the ſins here forbidden?*

Anſw. Becauſe theſe ſins are each of them the reverſe of that holineſs, which ſhould ſhine in all our duties, public and private, on the Lord's day, Iſ. lviii. 13. 14.

62. QUEST. *What are the reaſons annexed to the fourth commandment?*

ANSW. The reaſons annexed to the fourth commandment are, God's allowing us ſix days of the week for our own employments, his challenging a ſpecial propriety in the ſeventh, his own example, and his bleſſing the Sabbath-day.

Queſt. 1. *How* many *reaſons are there annexed to this commandment?*

Anſw. FOUR; which are *moe* than to any of the reſt.

Queſt. 2. *Why are* moe reaſons *annexed to this command than to any of the reſt?*

Anſw. Becauſe of the proneneſs of men to break it; and likewiſe that the violation thereof may be rendered the more inexcuſable.

Queſt. 3. *Which is the* firſt reaſon?

Anſw. It is [*God's allowing us ſix days of the week for our own employments*]; in theſe words, *Six days ſhalt thou labour and do all thy work.*

Queſt. 4. *Wherein lies the* ſtrength *of this reaſon?*

Anſw. It lies in this, that it would be moſt highly unreaſonable and ungrateful, to grudge a *ſeventh* part of our time,

time, in the more immediate ſervice and worſhip of God; when he has been ſo liberal as to allow us *ſix* parts thereof, for our own ſecular and worldly affairs.

Queſt. 5. *What* ſimilar inſtance *of* ingratitude *may be given for the illuſtration hereof?*

Anſw. The ſin of our *firſt parents*, in refuſing to abſtain from *one tree*, when they were allowed the free uſe of all the *reſt* of the garden, Gen. iii. 2. 3. 6.

Queſt. 6. *Is working ſix days in our own employment a* precept properly belonging *to this commandment?*

Anſw. No: it is properly a branch of the *eighth* commandment, but it is brought in here *occaſionally*, to inforce the ſacred obſervation of a *ſeventh day*, when God has been ſo bountiful, as to allow us *ſix* for our own occaſions.

Queſt. 7. *Which is the* ſecond reaſon *annexed to this commandment?*

Anſw. It is [*his challenging a ſpecial propriety in the ſeventh*]; in theſe words, *But the ſeventh day is the Sabbath of the Lord thy God.*

Queſt. 8. *What is the* force *of this reaſon?*

Anſw. The force of it is this;—as that gracious God, who makes a grant of himſelf unto us in the covenant of promiſe, claims this day *as his own*, ſo it is our greateſt privilege or happineſs to have acceſs unto, and communion with him thereon, Iſ. lviii. 14.

Queſt. 9. *Wherein lies the privilege or happineſs of communion with God on his own day?*

Anſw. In having a *foretaſte in grace here* of what ſhall be more fully *enjoyed in glory hereafter*, 1 Cor. xiii. 12.

Queſt. 10. *Which is the* third reaſon?

Anſw. It is [*his own example*]; in theſe words, *For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day.*

Queſt. 11. *Could not God have made heaven and earth, the ſea, and all that in them is*, in leſs time *than the ſpace of* ſix days?

Anſw. No doubt: he could have made all things, in the ſame beauty and perfection, wherein ever they appeared, in an *inſtant of time*, if he had pleaſed.

Queſt. 12. *Why then did he take* ſix days?

Anſw. To fix the *morality* of *ſix days* for *worldly labour*,

and of a *ſeventh* for *holy reſt*; and both theſe by his *own example*.

Queſt. 13. *But doth not the* example *of God's* reſting the ſeventh day, *oblige us ſtill to obſerve the* ſeventh day, in order *from the creation*, as the Sabbath?

Anſw. No: becauſe though *moral examples* bind always to the *kind* of the action, yet not always to every particular *circumſtance* thereof.

Queſt. 14. *What is the* kind of the action *which God's example binds us unto?*

Anſw. It is to obſerve *one day in ſeven* for holy reſting, either the *laſt* or *firſt*, as he ſhall appoint.

Queſt. 15. *How can God's* example *of reſting on the* ſeventh day, *be an* argument *for our reſting on the* firſt?

Anſw. Though the obſervation of a *particular day* in ſeven be MUTABLE; yet the duty of obſerving a *ſeventh part* of *weekly time* is MORAL, both by God's precept and example.

Queſt. 16. *Which is the* fourth reaſon *annexed to this commandment?*

Anſw. It is [*his bleſſing the Sabbath-day*]; in theſe words, *Wherefore the Lord bleſſed the Sabbath-day, and hallowed it.*

Queſt. 17. *In what ſenſe may the Sabbath be ſaid to be* bleſſed?

Anſw. Not only by God's conſecrating the day itſelf to an holy uſe; but by his *bleſſing it to the true obſervers of it*, and by his bleſſing them in it.

Queſt. 18. *How doth God* bleſs *the Sabbath* to the true obſervers *of it?*

Anſw. By ordering it ſo in his providence, that the religious obſervation of the Sabbath ſhall be no detriment unto, but rather a furtherance of their lawful employments through the week; even as the profaning of it, draws a train of all miſeries and woes after it, Neh. xiii. 18.

Queſt. 19. *How doth he* bleſs them in it, *or* upon *it?*

Anſw. By making it the *happy ſeaſon* of a more plenteous communication of all ſpiritual bleſſings unto them, Iſ. lviii. 14.

Queſt. 20. *What doth the illative particle* WHEREFORE *teach us?*

Anſw. That God's reſting on the Sabbath was the great reaſon of his ſetting it apart to be a day of holy reſt unto us, that

that we might contemplate the works of God, both of creation and redemption, thereupon.

63. QUEST. *Which is the fifth commandment?*
ANSW. The fifth commandment is, *Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*

64. QUEST. *What is required in the fifth commandment?*
ANSW. The fifth commandment requireth the preſerving the honour, and performing the duties, belonging to every one in their ſeveral places and relations, as ſuperiors, inferiors, or equals.

Queſt. 1. "*Who are meant by* father *and* mother, *in the* "*fifth commandment?*
Anſw. "Not only natural parents, but all ſuperiors in age "and gifts; and eſpecially ſuch as, by God's ordinance, "are over us in place of authority, whether in family, "church, or commonwealth *."
Queſt. 2. "*Why are* ſuperiors *ſtiled* father *and* mother?
Anſw. "To teach them in all duties towards their infe- "riors, like natural parents, to expreſs love and tenderneſs "to them, according to their ſeveral relations; and to work "inferiors to a greater willingneſs and cheerfulneſs, in "performing their duties to their ſuperiors, as to their pa- "rents †."
Queſt. 3. "*What is the general ſcope of the fifth command-* "*ment?*"
Anſw. It is "the performance of thoſe duties we mutual- "ly owe in our ſeveral relations ‡."
Queſt. 4. *What are the* RELATIONS *wherein we ſtand to each other?*

* Larger Cat. Queſt. 124. † Queſt. 125. ‡ Queſt. 126.

Anſw. All mankind ſtand related to each other, either [as *ſuperiors*, *inferiors*, *or equals.*]

Queſt. 5. *Who are our* [ſuperiors]?

Anſw. All that are above us in office, place, or dignity.

Queſt. 6. *Who are meant by* [inferiors]?

Anſw. Such as are ſubject to others, or below them in ſtation or gifts.

Queſt. 7. *Whom do you underſtand by* [equals]?

Anſw. Such as are of like age and condition in the world.

Queſt. 8. *What is the* general duty *required in this commandment?*

Anſw. It is HONOUR; *Honour thy father and thy mother.*

Queſt. 9. *What is* meant *by the* honour *here required?*

Anſw. All inward regard and eſteem, manifeſted by outward tokens of reſpect, Rom. xii. 10. reverence, chap. xiii. 7. and obedience, Heb. xiii. 17.

Queſt. 10. *What is the* rule *and* meaſure *of* that obedience *and* ſubmiſſion, *which is due from inferiors to their ſuperiors?*

Anſw. The *law of God:* for, when any thing is injoined contrary thereunto, the *fixed rule* is, *To obey God rather than men*, Acts iv. 19. and v. 29.

Queſt. 11. *What is it that procures honour from one perſon to another?*

Anſw. It is ſomething of eminence, excellency, or worth that is diſcernible in them, Acts x. 25.

Queſt. 12. *Are there not* different degrees *of external honour due to ſome beyond others?*

Anſw. Yes; according to the different *offices* and *ſtations* wherein God places them in the world, 1 Tim. v. 1. 2.

Queſt. 13. *What is that degree of honour which the* meaneſt *and* loweſt *part of mankind are entitled unto* from the greateſt *and* higheſt?

Anſw. It is to be eſteemed and regarded by them, in proportion as they are neceſſary and uſeful, Eph. vi. 9.

Queſt. 14. *Why are we commanded to* honour all men, 1 *Pet.* ii. 17.?

Anſw. Becauſe there are few or none, in whom we may not obſerve ſome gift or other, in which they are *ſuperior to us*, if we were to *judge ourſelves* humbly and impartially, Phil. ii. 3.

Queſt. 15.

Queſt. 15. *Are men to be honoured according to their* riches?

Anſw. No; but according as they employ their riches, in ſome meaſure, for the *good of others*, either in the church or commonwealth, 1 Tim. vi. 17. 18.

Queſt. 16. *What are the* ſeveral relations, *wherein duties are* mutually *to be performed, according to this commandment?*

Anſw. They are ſuch as ſubſiſt between parents and children; magiſtrates and ſubjects; miniſters and people; huſbands and wives; maſters and ſervants; and likewiſe between thoſe who have a greater or leſſer degree of gifts and graces.

Queſt. 17. *Who are they that have the* firſt *and* natural right *to honour and reſpect?*

Anſw. NATURAL PARENTS; fathers and mothers.

Queſt. 18. *Is* equal honour *and* regard *due from children to their* mother, *as to their* father?

Anſw. Yes ſurely: and therefore to prevent *any difference* in reſpect of eſteem, reverence, and obedience, ſhe is named *before* the father, in Lev. xix. 3. *Ye ſhall fear every man his mother and his father.*

Queſt. 19. *What are the* duties *of* parents *to their children?*

Anſw. To train them up for God, Prov. xxii. 6. in the knowledge and profeſſion of the true religion, Deut. vi. 7.; to teach them by *example*, as well as by *precept*, Pſal. ci. 2. 3.; to be careful in applying ſuitable and ſeaſonable *correction* to their faults, Prov. xiii. 24. and xix. 18. and xxiii. 13. 14.; to provide for them according to ability, 2 Cor. xii. 14.; and to be earneſt in prayer to God for a bleſſing upon them, Gen. xlviii. 15. 16.

Queſt. 20. *What are the* duties *of* children *to their parents?*

Anſw. To love them dearly, Gen. xlvi. 29.; to eſteem and think highly of them in their minds, Lev. xix. 3. Mal. i. 6.; to hearken to their counſels, Prov. iv. 1. and obey their lawful commands, Eph. vi. 1.; to ſubmit patiently to their corrections, Heb. xii. 9.; and to ſuccour and relieve them in caſe of poverty and want, Gen. xlvii. 12. eſpecially in old age, Ruth iv. 15.

Queſt. 21. *May children* diſpoſe of themſelves in marriage *without the knowledge and conſent of their parents?*

Anſw.

Anſw. No; as appears from the charge given by Abraham, concerning his ſon Iſaac, Gen. xxiv. 3. 4. and that of Iſaac to Jacob, chap. xxviii. 1. 2.; but if children ſhall diſpoſe of themſelves without the knowledge and conſent of their parents, they act contrary to the honour, deference, and gratitude they owe to them, as Eſau did, Gen. xxvi. 34. 35.

Queſt. 22. *What are the* duties *of* magiſtrates *towards their ſubjects?*

Anſw. To eſtabliſh good laws, 2 Kings xviii. 4. and ſee them impartially executed, Rom. xiii. 3. 4.; to protect their ſubjects in their religion, lives, and liberties, 1 Pet. ii. 14.; and to be *nurſing-fathers* to the church, Iſ. xlix. 23.

Queſt. 23. *What is the duty of the magiſtrate with reference to the church of Chriſt?*

Anſw. Although he "may not aſſume to himſelf the adminiſtration of word and ſacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take order, that unity and peace be preſerved in the church; that the truth of God be kept pure and entire; that all blaſphemies and hereſies be ſuppreſſed; all corruptions and abuſes in worſhip and diſcipline prevented and reformed; and all the ordinances of God duly ſettled, adminiſtered, and obſerved *."

Queſt. 24. *What are the* duties *of* ſubjects *towards their magiſtrates?*

Anſw. To honour and reverence them, 2 Sam. ix. 6.; to obey their juſt laws, Eccl. viii. 2.; to pay them the tribute that is due to them, Rom. xiii. 7.; to pray for them, 1 Tim. ii. 1. 2.; and to ſupport and defend their perſons and authority, 1 Sam. xxvi. 15. 16. Eſth. vi. 2.

Queſt. 25. *Are ſubjects bound to be* obſequious *to the* lawful commands *of magiſtrates, who are of a* different religion *from them?*

Anſw. "Infidelity, or difference in religion, doth not make void the magiſtrate's juſt and legal authority, nor free the people from their due obedience to him †."

Queſt. 26. *What are the* duties *of* miniſters *to their people?*

Anſw. Diligently to *ſtudy*, 1 Tim. iv. 15.; and faithfully to *preach* the goſpel, 2 Tim. iv. 2.; not ſhunning *to de-*

* Confeſſion, chap. xxiii. § 3. with the ſcriptures there quoted.
† Ibid, chap. xxiii. § 4. with the ſcriptures quoted to prove this article.

clare

clare unto them all the counſel of God, Acts xx. 27.; to evidence *their own belief* of their doctrine, by a holy and exemplary walk, 1 Tim. iv. 12.; to *watch for* their *ſouls, as they that muſt give account*, Heb. xiii. 17.; and to pray much for them, Rom. i. 9. All which duties require their ordinary reſidence among them, 1 Pet. v. 2.

Queſt. 27. *What are the* duties *of* people *to their miniſters?*

Anſw. To eſteem them very highly in love for their work's ſake, 1 Theſſ. v. 13.; to *ſtrive together* in their prayers to God for them, Rom. xv. 30.; that they may be enabled *to give them their portion of meat in due ſeaſon*, Luke xii. 42.; to attend diligently upon the ordinances diſpenſed by them, Heb. x. 25.; to defend their character and doctrine againſt unjuſt calumnies and reproaches, 1 Tim. v. 19.; and to make a competent and comfortable proviſion for them, Gal. vi. 6.

Queſt. 28. *What are the duties* mutually incumbent *upon* huſband *and* wife?

Anſw. The moſt tender and affectionate love, on both ſides, Eph. v. 28. 33.; the ſtricteſt fidelity to the marriage-bed and covenant, Matth. v. 28.; and the promoting the temporal and ſpiritual welfare of each other, 1 Tim. v. 8. 1 Pet. iii. 7.

Queſt. 29. *What are the* duties *of* maſters *to their ſervants?*

Anſw. To be meek and gentle towards them, *forbearing threatening*, Eph. vi. 9.; to inſtruct them in the principles of religion, Gen. xviii. 19.; to ſee to their external obſervation of the Sabbath, Exod. xx. 10.; and to pay them punctually their wages, Deut. xxiv. 15.

Queſt. 30. *What are the* duties *of* ſervants *to their maſters?*

Anſw. To be diligent and faithful in their maſter's work, *not with eye-ſervice as men-pleaſers, but—with good-will, doing ſervice as to the Lord, and not to men*, Eph. vi. 6. 7.; to *obey in all things* their *maſters according to the fleſh*, Col. iii. 22.; and *to pleaſe them well in all things, not anſwering again*, Tit. ii. 9.

Queſt. 31. *Are maſters and ſervants on earth*, ſubject *to* one common Lord *and* Maſter *in heaven?*

Anſw. Yes: and therefore they ought to behave towards one another, as in his ſight; for there is no *reſpect of perſons with him*, Eph. vi. 9.

Queſt. 32.

Queſt. 32. *What are the* duties *of thoſe who have a* larger meaſure *of* gifts *and* grace conferred upon them, *towards ſuch as have a leſſer ſhare of the ſame?*

Anſw. To be exemplary in humility and ſelf-denial, Gen. xxxii. 10.; as having nothing but what they have received, 1 Cor. iv. 7.; to be communicative of what the Lord has freely given them, Matth. x. 8.; and improve their talents for the benefit of themſelves and others, chap. xxv. 16.

Queſt. 33. *What are the* duties *of ſuch as are* weaker *in* gifts *and* graces, *towards theſe that are ſtronger?*

Anſw. To be followers of them in ſo far as they are of Chriſt, 1 Cor. xi. 1.; to be willing to learn from their experiences, Heb. vi. 12.; and to *covet earneſtly the beſt gifts*, 1 Cor. xii. 31.

Queſt. 34. *What is the* duty *of the* younger *towards the* aged?

Anſw. To honour and reſpect them, eſpecially if *the hoary head be found in the way of righteouſneſs*, Prov. xvi. 31. *Thou ſhalt riſe up before the hoary head, and honour the face of the old man*, Lev. xix. 32.

Queſt. 35. *What are the* duties *of* equals *to one another?*

Anſw. To *provoke* each other *unto love and good works*, Heb. x. 24.; to *be kindly affectioned one to another, in honour preferring one another*, Rom. xii. 10.

Queſt. 36. *What is the* fruit *and* conſequence *of the conſcientious* performance *of theſe* relative duties?

Anſw. Hereby outward peace and concord will be better maintained between man and man, 1 Pet. iii. 10. 11.; and likewiſe the members of Chriſt's body will be knit more cloſely to one another in love, 1 John iv. 7.

65. QUEST. *What is forbidden in the fifth commandment?*

ANSW. The fifth commandment forbiddeth the neglecting of, or doing any thing againſt, the honour and duty which belongeth to every one in their ſeveral places and relations.

Queſt. 1. *What is it to* neglect *the honour and duty which belongeth to every one in their ſeveral places and relations?*

Anſw.

Anſw. It is not only to omit the performance of ſuch relative duties altogether, but even when they are performed, to do them without any regard to the *command* and *authority* of God injoining them, Iſ. xxix. 13.

Queſt. 2. *What is it to* do [any thing againſt *the honour and duty which belongeth to every one*]?

Anſw. It is to *commit theſe ſins* which are the very *oppoſite* of the relative duties incumbent on us, Rom. ii. 22.

Queſt. 3. "*What are the ſins of* inferiors *againſt their* "*ſuperiors?*"

Anſw. "Envying at, contempt of, and rebellion againſt "their perſons and places, in their lawful counſels, com- "mands, and corrections *."

Queſt. 4. "*What are the ſins of* ſuperiors?"

Anſw. "—Commanding things unlawful, or not in the "power of inferiors to perform; counſelling, encouraging, "or favouring them in that which is evil;" and "diſſua- "ding, diſcouraging, or diſcountenancing them in that "which is good—†."

Queſt. 5. "*What are the ſins of* equals?"

Anſw. "—Envying the gifts, grieving at the advance- "ment or proſperity one of another, and uſurping pre-emi- "nence one over another ‡."

Queſt. 6. *What* puniſhment *did the* law of Moſes *inflict upon children for* ſmiting *or* curſing *their parents?*

Anſw. DEATH, Exod. xxi. 15. *He that ſmiteth his father, or his mother, ſhall ſurely be put to* DEATH. And verſ. 17. *He that curſeth his father, or his mother, ſhall ſurely be put to* DEATH.

Queſt. 7. *Why was ſuch a* ſevere puniſhment *inflicted for theſe crimes?*

Anſw. Becauſe either *beating* or *curſing* of parents are ſins directly oppoſite to the light and law of nature, and pregnant evidences, not only of the worſt kind of ingratitude, but of incurable diſobedience; and therefore the *equity* of *this puniſhment* ſeems to be approved by *our Lord* under the *New Teſtament*, Matth. xv. 4.

* See Larger Cat. Queſt. 128. with the ſcriptures quoted.
† Queſt. 130. ‡ Queſt. 132.

66. QUEST. *What is the reaſon annexed to the fifth commandment?*

ANSW. The reaſon annexed to the fifth commandment, is, a promiſe of long life and proſperity (as far as it ſhall ſerve for God's glory, and their own good) to all ſuch as keep this commandment.

Queſt. 1. *Whether doth the* [promiſe] *annexed to this commandment, reſpect* temporal *or* ſpiritual good?

Anſw. It reſpects *temporal good*, to ſhew that *godlineſs is profitable unto all things, having the promiſe of the life that now is*, as well as *of that which is to come*, 1 Tim. iv. 8.

Queſt. 2. *What is the* temporal good *here promiſed?*

Anſw. It is [*long life*]; in theſe words, *That thy days may be long upon the land which the Lord thy God giveth thee.*

Queſt. 3. *Is it long life* merely *that is promiſed, without any thing elſe?*

Anſw. No: it is long life [*and proſperity*], or the bleſſings and comforts of life; without which, long life would be a grievous burden, Rev. ix. 6.

Queſt. 4. *Hath not this promiſe a particular reference to obedient children* among the Jews, *their living long in the land of* Judea, *which God gave unto them?*

Anſw. Any reference it had unto them, is not excluſive of a reference or relation to children that ſhall honour their parents, in any *other part of the earth*, to the end of the world; for ſo the apoſtle explains it, Eph. vi. 2. 3. *Honour thy father and thy mother,—that it may be well with thee, and that thou mayſt live long on the earth.*

Queſt. 5. *What is the* difference *between the promiſe of* long life *in* this *commandment, and the promiſe of* mercy *in the* ſecond?

Anſw. The promiſe of *ſhewing mercy*, in the *ſecond* commandment, extends to all ſuch as love God, and keep his commandments, *in general*; but the promiſe of *long life* here, extends only to the keepers of this commandment *in particular.*

Queſt. 6. *Hath this promiſe always a* literal accompliſhment;

ment; *or, do godly and obedient children always live long on earth?*

Anſw. If any of them are removed by death, in their younger years, it is either to take them *away from the evil to come*, Iſ. lvii. 1.; or to tranſplant them, ſo much ſooner, to *a better country, that is, an heavenly*, Heb. xi. 16.

Queſt. 7. *What are the things which tend to make a long life* a happy and comfortable one?

Anſw. They are theſe *three*, among others: growth in grace and holineſs, in proportion to our advancing in years, Pſal. xcii. 13. 14.; retaining the entire exerciſe of reaſon, and ſome vigour of body, in old age, Deut. xxxiv. 7.; and continuing uſeful to others, in our generation, to the end, Joſh. xxiv. 25. compared with verſ. 29.

Queſt. 8. *Why is the* fifth *commandment called* the firſt commandment with promiſe, *Eph.* vi. 2.?

Anſw. Becauſe it is the *firſt* commandment of the *ſecond table*, and the *only* commandment in it, that hath an *expreſs promiſe* annexed unto it.

Queſt. 9. *Why is there a ſpecial and expreſs promiſe annexed to this commandment, when it is ſo ſtrongly inforced by the light of nature?*

Anſw. To ſhew the great regard that God has to the lawful authority of parents, Deut. xxi. 18.—22.; and to engage children to behave dutifully and obſequiouſly towards them, Prov. iv. 10.

Queſt. 10. *Whether is the promiſe of long life, in this commandment*, abſolute *or* limited?

Anſw. It is *limited*, and that in the moſt comfortable manner.

Queſt. 11. *What is the* comfortable limitation?

Anſw. Long life, with proſperity, is promiſed, [*as far as it ſhall ſerve for God's glory, and their own good.*]

Queſt. 12. *Could any wiſh for long life and proſperity upon* other terms?

Anſw. No child of God will deſire any temporal bleſſings, but as it is for God's glory and their good, Prov. xxx. 8.

Queſt. 13. *What advantage have the* godly, *with reſpect to* temporal bleſſings, *above the* wicked?

Anſw. They are warranted by *promiſe*, which the wicked are not, to expect as many temporal good things, as are *needful* and *neceſſary* for them, Pſal. xxxiv. 10. Iſ. xxxiii.

16.; and God's *bleſſing* upon what they enjoy, however *ſmall* their portion of temporal comforts may be, Pſal. xxxvii. 16. *A little that a righteous man hath, is better than the riches of many wicked.*

67. QUEST. *Which is the ſixth commandment?*

ANSW. The ſixth commandment is, *Thou ſhalt not kill.*

68. QUEST. *What is required in the ſixth commandment?*

ANSW. The ſixth commandment requireth all lawful endeavours, to preſerve our own life, and the life of others.

Queſt. 1. *What doth this commandment chiefly reſpect?*

Anſw. The [LIFE] *of man*, which is the neareſt and moſt valuable of all his temporal concerns, Job ii. 4. *Skin for ſkin; yea, all that a man hath will he give for his life.*

Queſt. 2. *What makes the life of man* valuable?

Anſw. His being *made in the image of God*, Gen. ix. 6.

Queſt. 3. *What doth this commandment* require *with reference to* man's life?

Anſw. [*All lawful endeavours to preſerve*] it, in ourſelves and others.

Queſt. 4. *What* lawful endeavours *ſhould we uſe for the preſervation of* [our own] life?

Anſw. The "juſt defence thereof againſt violence;—a "ſober uſe of meat, drink, phyſic, ſleep, labour, and re-"creation *."

Queſt. 5. *By what means ſhould we endeavour to preſerve* [the life of others]?

Anſw. "By reſiſting all thoughts and purpoſes, ſubduing "all paſſions, and avoiding all occaſions, temptations, and "practices, which tend to the unjuſt taking away the life "of any †."

* Larger Cat. Queſt. 135. † Ibid.

Queſt. 6.

Queſt. 6. *Why are we reſtricted by the* anſwer *to* [lawful endeavours]?

Anſw. To caution and guard us againſt the *unlawful means* which ſome have uſed, for the preſervation of their lives.

Queſt. 7. *What are the* unlawful means *which ſome have uſed for this end?*

Anſw. Denying the truth, 1 Tim. i. 19. 20. and lying, Gen. xii. 12. 13.

Queſt. 8. *What will be the conſequence of* denying the truth, *for preſerving of natural life?*

Anſw. The loſing of a *better life* than that which we intend thereby to preſerve, Matth. xvi. 25. 26.

Queſt. 9. *May not a* lie *be told,* at a time, *for preſerving life, eſpecially if the preſervation thereof be for the* public good?

Anſw. At no time, and on no occaſion whatſoever, are we to *do evil, that good may come,* Rom. iii. 8.

Queſt. 10. *Are we reſtricted, by this commandment, to the preſervation of* bodily life only?

Anſw. No: we are alſo required to conſult the welfare of *our own ſouls,* and the *ſouls of others.*

Queſt. 11. *What is required of us for the* welfare *of* our own ſouls?

Anſw. A careful avoiding of all ſin, Prov. xi. 19. and a diligent uſe of all the means of grace, 1 Pet. ii. 2.

Queſt. 12. *What is required of us for promoting the* welfare *of the* ſouls of others?

Anſw. That we be communicative of our knowledge and experiences unto them, as occaſion offers, Pſal. lxvi. 16.; that we pray for them, James v. 16.; and that we ſet an example of holy walking before them, Matth. v. 16.

Queſt. 13. *What are theſe Chriſtian* virtues, *or* graces, *which this commandment requires in order to the preſervation of life?*

Anſw. It requires for this end, "love, compaſſion, meek-"neſs, gentleneſs, kindneſs,—and comforting, and ſuc-"couring the diſtreſſed *."

Queſt. 14. *Why ſhould we* bear a love *to* mankind *in general?*

* Larger Cat. Queſt. 135.

Anſw.

Anſw. Becauſe they are partakers of the ſame nature, and poſſeſſed of the ſame rational faculties with us, Acts xvii. 26. 28.

Queſt. 15. *How doth* love *contribute to the preſervation of life?*

Anſw. It covers all theſe infirmities, and buries all theſe quarrels which tend to raiſe ſtrife and variance among men, Prov. x. 12.

Queſt. 16. *What influence hath* compaſſion *upon the duty here required?*

Anſw. It affects us ſo deeply with the calamities and miſeries of our fellow-creatures, that it inclines us to relieve them according to ability, Luke x. 33. 34.

Queſt. 17. *How doth* meekneſs *tend to preſerve life?*

Anſw. As it governs our paſſions, Prov. xiv. 29. and prevents our being eaſily diſturbed at the unkind and unmannerly treatment of others, Col. iii. 13.

Queſt. 18. *How doth* gentleneſs *contribute to the duty here mentioned?*

Anſw. As it excites to an affable and courteous behaviour towards all we are converſant with, 1 Pet. iii. 8. and diſpoſes us to put the moſt favourable conſtruction upon any of their actions that may appear doubtful, 1 Cor. xiii. 5.

Queſt. 19. *What influence has* kindneſs *upon preſerving life?*

Anſw. As it ſtirs up to the performance of all good offices in our power, both to the ſouls and bodies of men, Rom. xii. 10. 12.

Queſt. 20. *What ſhould engage us to* comfort *and* ſuccour *the* diſtreſſed?

Anſw. A deſire to *honour the Lord with* our *ſubſtance*, Prov. iii. 9. and to *lend* unto him, who will ſurely *pay* us again, chap. xix. 17.

69. QUEST. *What is forbidden in the ſixth commandment?*

ANSW. The ſixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjuſtly, and whatſoever tendeth thereunto.

Queſt. 1.

Queſt. 1. *Doth this precept* [Thou ſhalt not kill] *prohibit the killing of* beaſts?

Anſw. No: God made a *grant* of them to man for *food*, and *other uſes*, Gen. ix. 3. and iii. 21. Nevertheleſs, the exerciſing cruelty upon beaſts (as Balaam did, Numb. xxii. 29.) is very unbecoming all ſober men; for *a righteous man regardeth the life of his beaſt*, Prov. xii. 10.

Queſt. 2. *Were not the Jews prohibited to* ſeethe a kid in his mother's milk, *Deut.* xiv. 21. *and to kill the* dam *when they took the* young, *chap.* xxii. 6. 7.?

Anſw. As the doing either of theſe was an evidence of the ſavage diſpoſition and temper of ſome men; ſo the reaſon of the prohibition, was to curb and reſtrain all cruelty to the brute-creatures, in order to prevent any *inlet* to the horrid ſin of murder, or the *barbarous uſage* of one another.

Queſt. 3. *What are the* general ſins *here forbidden?*

Anſw. [*The taking away of our own life, or the life of our neighbour unjuſtly*], or whatſoever hath a *tendency* to either of the two.

Queſt. 4. *Is it lawful*, in any caſe, *to take away* [our own *life*]?

Anſw. No: it is abſolutely unlawful, *in any caſe whatever*, to deſert our ſtation, or leave the world, without the permiſſion and allowance of the *ſovereign Lord* of our life, Job xiv. 14.

Queſt. 5. *Is there any inſtance in ſcripture of a* good man *being ſuffered to* lay violent hands *on* himſelf?

Anſw. No: any inſtances the ſcripture gives of *ſelf-murder*, are in men of the moſt *infamous character*; ſuch as Saul, Ahitophel, Judas, and others of the like ſtamp.

Queſt. 6. *Was not Samſon* (*who was a* good man, *Heb.* xi. 32.) *guilty of this heinous crime*, *Judg.* xvi. 30.?

Anſw. When Samſon pulled down the houſe upon himſelf, and upon *all the lords of the Philiſtines*, with *about three thouſand men and women* that were therein; he did not intend his own death, any farther than as an inevitable conſequence of deſtroying ſo many of the church's enemies, to which he was called and ſtrengthened in an extraordinary manner by God, as the Lord of life and death, whom he alſo ſupplicated for this extraordinary ſtrength, Judg. xvi. 28. And herein he was an eminent type of Chriſt, who,

through

through death, did *deſtroy him that had the power of death, that is, the devil*, Heb. ii. 14

Queſt. 7. *What are the* aggravations *of the crime of* ſelf-murder?

Anſw. It is directly oppoſite to the natural principle of *ſelf-preſervation* implanted in us, Job ii. 4.: it argues the higheſt impatience, and rooted diſcontent with our lot in a preſent world, verſ. 9.: it is an impious *invaſion* of the *prerogative* of God, as the ſole author and diſpoſer of life, 1 Sam. ii. 6.: and a moſt daring and preſumptuous ruſhing upon death, and an awful eternity, chap. xxxi. 4. 5.

Queſt. 8. *What is meant, in the* anſwer, *by taking away* —[*the life of our neighbour* unjuſtly]?

Anſw. The taking it away *at any rate*, "except in caſe "of public juſtice, lawful war, or neceſſary defence*."

Queſt. 9. *What is it to take away life* in caſe of public juſtice?

Anſw. It is to inflict *capital* puniſhment upon *notorious* criminals, by a lawful magiſtrate, who is the *ordinance of God* for that purpoſe, Rom. xiii. 2. 4.

Queſt. 10. *What* warrant *has the civil magiſtrate to* take away the life *of a* wilful murderer?

Anſw. The expreſs command of God, Gen. ix. 6. *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed.*

Queſt. 11. *Is it lawful for the magiſtrate to* ſpare, pardon, *or* reprieve *a convicted murderer?*

Anſw. It is expreſsly forbidden as a *land-defiling ſin*, Numb. xxxv. 31. 33. *Ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death; but he ſhall ſurely be put to death.—For blood defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.*

Queſt. 12. *What other crimes are puniſhable with death by the laws of God and man?*

Anſw. Among ſeveral others, there are theſe following; deliberate blaſphemy, Lev. xxiv. 16.; notour adultery, Lev. xx. 10.; inceſt, verſ. 11. 12.; ſodomy, verſ. 13.; beſtiality, verſ. 15.; and witchcraft, verſ. 27.

Queſt. 13. *Is it warrantable in a Chriſtian magiſtrate to repeal or diſable penal laws againſt* witchcraft?

* Larger Cat. Queſt 136.

Anſw.

Anſw. By no means; for God has expreſsly ſaid, *Thou ſhalt not ſuffer a witch to live*, Exod. xxii. 18.

Queſt. 14. *Is it lawful to* wage war *under the New Teſtament?*

Anſw. Yes; as appears from John the Baptiſt, his preſcribing rules for a military life, Luke iii. 14.; and Chriſt's commending the faith of the Centurion, and finding no fault with his office, Matth. viii. 10.

Queſt. 15. *What makes war lawful, and the ſhedding of blood therein warrantable?*

Anſw. When it is undertaken in defence of civil or religious liberties, after all habile means have been rejected, for obtaining redreſs of the unjuſt invaſions made upon them, Judg. xi. 12.—34.

Queſt. 16. *When is the killing of another to be ſuſtained, as done in* neceſſary defence?

Anſw. When there is no way of flying from the aggreſſor, (which is rather to be choſen, if it can be done with ſafety), but we muſt either loſe our own life, or take away his, Exod. xxii. 2.

Queſt. 17. *What if one kill another* at unawares, *or unwillingly?*

Anſw If it is not through any culpable neglect, or careleſs overſight, it is not reputed murder, either by the law of God or man; and therefore *cities of refuge* were of old appointed for ſuch, Joſh. xx. 9.

Queſt. 18. *How are men laviſh and prodigal of their lives on* points of honour?

Anſw. By *duelling.*

Queſt. 19. *What is a* DUEL?

Anſw. It is a combat or fight between two private perſons, upon a challenge given and accepted; wherein each party, aims at the life, or maiming of the other.

Queſt. 20. *Wherein lies the ſinfulneſs of ſuch a practice?*

Anſw. It flows from paſſion, pride, and inſatiable revenge as the ſprings thereof; and is a bold invaſion of God's right of vengeance, together with a deſperate contempt of death, judgment, and eternity, Rom. xii. 19.

Queſt. 21. *Did not David fight a duel with Goliath?*

Anſw. No; he fought by a peculiar divine *impulſe*, under the ſhadow of lawful authority, for the public good,

and not from any private or perſonal revenge, 1 Sam. xvii. 37.—53.

Queſt. 22. *Who was the* firſt *murderer of* ſouls?

Anſw. The *devil*, who is therefore called *a murderer from the beginning*, John viii. 44.

Queſt. 23. *Who was the* firſt *murderer of the body?*

Anſw. Cain, who ſlew his brother, Gen. iv. 8.

Queſt. 24. *Wherefore did he ſlay him?*

Anſw. Becauſe his own works were evil, and his brother's righteous, 1 John iii. 12.

Queſt. 25. *Why was he not put to death?*

Anſw. Becauſe God ſet a peculiar *mark* of his diſpleaſure upon him, Gen. iv. 15. (worſe, in ſome ſort, than natural death), by protracting his miſerable life, to be *a fugitive, and vagabond in the earth*, and a viſible monument of an intolerable load of guilt, and hopeleſs deſpair, verſ. 11. 12.

Queſt. 26. *What is the diſmal effect of this ſin upon* murderers themſelves, *even though they eſcape capital puniſhment from men?*

Anſw. God frequently gives them up to the *terror* of a *guilty conſcience*, which is their *continual tormentor*, Gen. iv. 13. 14.

Queſt. 27. *How has God teſtified his diſpleaſure againſt this ſin?*

Anſw. Ordinarily, by ſhortening the lives of murderers, Pſal. lv. 23.—*Bloody and deceitful men ſhall not live out half their days.* And ſometimes by tranſmitting temporal judgments to their poſterity; as Saul's murder of the Gibeonites, was puniſhed in the death of *ſeven* of his *ſons*, 2 Sam. xxi. 6. 8. 9.

Queſt. 28. *How may murder be* aggravated?

Anſw. If it is committed under pretence of *religion*, as Jezebel murdered Naboth, 1 Kings xxi. 9. 10.; and as the *Papiſts* perpetrate their *maſſacres:* or, if it is done under the diſguiſe and maſk of *friendſhip*, as Joab killed Amaſa, 2 Sam. xx. 9. 10.; or, which is unſpeakably worſe, as Judas betrayed *our Lord*, Matth. xxvi. 48. 49.

Queſt. 29. *Doth this command forbid* only *the taking away of our own life, and the life of our neighbour unjuſtly?*

Anſw. It forbids alſo, [*whatſoever tendeth thereunto*].

Queſt. 30.

Queſt. 30. *What are theſe things which* tend *to the taking away of* our own life?

Anſw. "Neglecting or withdrawing the lawful and ne-
"ceſſary means of preſerving it;—all exceſſive paſſions, di-
"ſtracting cares, and immoderate uſe of meat, drink, la-
"bour, and recreations *."

Queſt. 31. *How may we be guilty* before God, *of taking away the life of our neighbour, though we do not actually imbrue our hands in his blood?*

Anſw. We may be guilty this way in our *hearts*, with our *tongues*, and by our *actions*.

Queſt. 32. *How may we be guilty of murder* in our hearts?

Anſw. By harbouring "ſinful anger, hatred, envy, and
"a deſire of revenge †."

Queſt. 33. *May there be* anger *which is not ſinful?*

Anſw. Yes; when there is a deteſtation of the ſin, and yet no diſlike of the perſon: in which ſenſe the apoſtle ſays, *Be ye angry, and ſin not*, Eph. iv. 26.

Queſt. 34. *What is the hazard of ſinful anger?*

Anſw. Whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment, Matth. v. 22.

Queſt. 35. *What is it to be in* danger of the judgment?

Anſw. It is to be in danger of *eternal puniſhment* in the other world, for the breach of this commandment, if rich and ſovereign grace prevent it not, Prov. xix. 19.

Queſt. 36. *How doth* hatred *tend to take away the life of our neighbour?*

Anſw. It hath ſuch a tendency thereunto, that *whoſoever hateth his brother* is accounted a *murderer*, 1 John iii. 15.

Queſt. 37. *What tendency hath* envy *to the taking away of life?*

Anſw. As it is grieved at the good of another, or takes a ſecret pleaſure in his death, Prov. xxvii. 4.

Queſt. 38. *How doth* deſire of revenge *tend to take away life?*

Anſw. As it is accompanied with an inward habitual imprecation of ſome viſible or remarkable judgment upon the perſon who is the object of it, quite contrary to the command of God, Rom. xii. 19. *Avenge not yourſelves:—for it is written, Vengeance is mine: I will repay, ſaith the Lord.*

* See Larger Cat. Queſt. 136. with the ſcriptures quoted. † Ibidem.

Queſt. 39. *How may we be guilty of what tendeth to take away the life of our neighbour* with our tongues?

Anſw. By bitter and provoking words, Prov. xii. 18.; or threatening, reviling, and deriding ſpeeches, Matth. v. 22.

Queſt. 40. *How may we be guilty this way* by our actions?

Anſw. By oppreſſion, Ezek. xviii. 18.; quarrelling, Gal. v. 15.; ſtriking, or wounding, Numb. xxxv. 21.; and the like.

Queſt. 41. *What may we* learn *from this commandment?*

Anſw. That however innocent we may be of the actual blood-ſhedding of others, yet we are ſtill chargeable with the worſt kind of murder, even that of *our own ſouls*, while we *will not come* to Chriſt, that we *might have life*, John v. 40.; he being the only living and true way, chap. xiv. 6.; and *no other name under heaven given among men whereby we muſt be ſaved*, Acts iv. 12.

70. QUEST. *Which is the ſeventh commandment?*

ANSW. The ſeventh commandment is, *Thou ſhalt not commit adultery.*

71. QUEST. *What is required in the ſeventh commandment?*

ANSW. The ſeventh commandment requireth the preſervation of our own and our neighbour's chaſtity in heart, ſpeech, and behaviour.

Queſt. 1. *What is* [chaſtity]?

Anſw. It is an abhorrence of all uncleanneſs, whether in the body, or in the mind and affections, Job xxxi. 1.

Queſt. 2. *What doth this commandment* require *with reference to ſuch chaſtity?*

Anſw. [The *preſervation*] of it, both in ourſelves, and in our neighbours.

Queſt. 3. *What is the beſt* means *for preſerving our own and our neighbour's chaſtity?*

Anſw.

Anſw. The nouriſhing in our minds and conſciences a continual regard, reverence, and awe of the divine Majeſty, and a fear of diſpleaſing him, Prov. v. 20. 21.

Queſt. 4. *What influence will this have upon the preſervation of chaſtity?*

Anſw. It will make us boldly reſiſt all aſſaults or attacks that may be made upon it; as in the inſtance of Joſeph, when ſolicited by his *maſter's wife* to lie with her, *he refuſed; and ſaid,—How can I do this great wickedneſs, and ſin againſt God?* Gen. xxxix. 7 8. 9.

Queſt. 5. *Wherein are we to preſerve* [our own and our neighbour's chaſtity]?

Anſw. [*In heart, ſpeech, and behaviour*].

Queſt. 6. *How ought we* [in heart] *to preſerve* our own chaſtity?

Anſw. By reſiſting the very firſt motions of luſt in the ſoul, Prov. iv. 23.; by repelling all wanton imaginations, Matth. v. 28.; and by eſſaying *both theſe* in the way of *praying* to God, that he would turn away our hearts and eyes from beholding vanity, Pſal. cxix. 37.

Queſt. 7. *How ought we to preſerve our* [neighbour's chaſtity] *in our* heart?

Anſw. Not only by an ardent *wiſhing* the preſervation thereof, but by loving *one another with a pure heart fervently*, 1 Pet. i. 22.

Queſt. 8. *How ought we to preſerve our own and our neighbour's chaſtity in our* [ſpeech]?

Anſw. By letting *no corrupt communication proceed out of* our *mouth, but that which is good, to the uſe of edifying, that it may miniſter grace unto the hearers*, Eph. iv. 29.

Queſt. 9. *How ſhould we do this in our* [behaviour]?

Anſw. By ſuch an uniform modeſty in our conduct and deportment, as may evidence that *every one* of us doth *poſſeſs his veſſel* [that is, his body], *in ſanctification and honour*, 1 Theſſ. iv. 4.

Queſt. 10. *Why ſhould we be ſo careful to preſerve our chaſtity?*

Anſw. Becauſe we ſhould ſtudy to have our *bodies* to be the *temples of the Holy Ghoſt*, and therefore ſhould keep them free from theſe pollutions which are ſo provoking to a holy God, 1 Cor. vi. 19.

Queſt. 11.

Queſt. 11. *What is the* ordinary mean *of divine appointment for the preſervation of chaſtity?*

Anſw. Lawful wedlock or marriage, 1 Cor. vii. 2. *Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own huſband.*

Queſt. 12. *When was marriage* firſt inſtituted?

Anſw. Before the fall, in paradiſe, Gen. ii. 24.

Queſt. 13. *For what* end *was it inſtituted?*

Anſw. "For the mutual help of huſband and wife, Gen. "ii. 18.; for the increaſe of mankind with a legitimate "iſſue, and of the church with a holy ſeed, Mal. ii. 15.; "and for preventing uncleanneſs, 1 Cor. vii. 2. *"

Queſt. 14. *What is neceſſary to conſtitute marriage?*

Anſw. The voluntary and mutual conſent of both parties, Gen. xxiv. 58. 67.

Queſt. 15. *Who may lawfully marry?*

Anſw. "All ſorts of people who are able, with judgment, "to give their conſent," Heb. xiii. 4. *Marriage is honourable in all* †.

Queſt. 16. *What is the duty of Chriſtians with reference to marriage?*

Anſw. It is to marry *only in the Lord*, 1 Cor. vii. 39.

Queſt. 17. *What is the* native import *of marrying* only in the Lord?

Anſw. It plainly imports, that "ſuch as profeſs the true "reformed religion ſhould not marry with infidels, Papiſts, "or other idolaters: neither ſhould ſuch as are godly be *un-* "*equally yoked*, by marrying with ſuch as are notoriouſly "wicked in their life, or maintain damnable hereſies ‡."

Queſt. 18. *What is an* inceſtuous *marriage?*

Anſw. It is that which is within the *degrees* of *conſanguinity* or *affinity* forbidden in the word, Lev. xviii. 6.—18.

Queſt. 19. *What is the meaning of the words* conſanguinity *and* affinity?

Anſw. CONSANGUINITY is a relation by *blood*, being betwixt perſons deſcended from the ſame family: AFFINITY is an alliance by *marriage*, between perſons who were not blood-relations before.

* Confeſſion of faith, chap. xxiv. § 2. † Ibidem, § 3.
‡ Ibid. with the ſcripture-proofs.

Queſt. 20.

Queſt. 20. *What is the* general rule *for preventing inceſtuous marriages?*

Anſw. "The man may not marry any of his wife's kin-"dred nearer in blood than he may of his own; nor the "woman of her huſband's kindred nearer in blood than of "her own *."

Queſt. 21. *Is it proper to call marriage a* HOLY eſtate?

Anſw. No; becauſe they who are without the viſible church, ſuch as, Heathens, Turks, and Jews, may marry, as well as the profeſſed members thereof, Heb. xiii. 4.

Queſt. 22. *Was marriage inſtituted to "ſignify the myſti-"cal union that is between Chriſt and his church," as* the book of common prayer *affirms?*

Anſw. No; becauſe this borders too near upon making marriage a *ſacrament*, as the Papiſts do; in as much as an outward viſible ſign, of divine inſtitution, and a ſpiritual benefit ſignified thereby, would make it partake of the nature of a ſacrament.

Queſt. 23. *Doth not the* apoſtle *make it a* ſignificant ſign, *when he ſays*, Huſbands, love your wives, even as Chriſt loved the church, *Eph.* v. 25.?

Anſw. He exhorts huſbands to have ſuch a love to their wives, as may bear a faint *reſemblance*, in ſome reſpects, to the love of Chriſt; but does not make the one a *ſign ſignificant* of the other.

Queſt. 24. *Is not marriage called* a great myſtery, *verſ.* 32.?

Anſw. It is not *marriage* that is called a *great myſtery*, but the *union* that is between Chriſt and the members of his myſtical body; as will appear by reading the *whole verſe*, *This is a great myſtery: but I ſpeak concerning* CHRIST *and the* CHURCH.

72. QUEST. *What is forbidden in the ſeventh commandment?*

ANSW. The ſeventh commandment forbiddeth all unchaſte thoughts, words, and actions.

* Confeſſion of faith, chap. xxiv. § 4.

Queſt. 1.

Queſt. 1. *What is* forbidden *in this commandment under the name of* ADULTERY?

Anſw. All ſorts of unchaſtity or uncleanneſs of what *kind*, or in what *manner* ſoever committed, Eph. v. 3.

Queſt. 2. *In what reſpects may perſons be guilty of unchaſtity or uncleanneſs?*

Anſw. They may be guilty this way, in their [*thoughts, words, and actions.*]

Queſt. 3. *When are perſons chargeable before God with* unchaſte [thoughts]?

Anſw. When luſtful deſires are entertained and gratified in the mind, and as it were acted in the imagination, Prov. vi. 18. Matth. v. 28.

Queſt. 4. *What are the uſual* incentives *to unchaſte thoughts?*

Anſw. "Laſcivious ſongs, books, pictures, dancings, "ſtage-plays," and the like *.

Queſt. 5. *What influence have* ſtage-plays *upon fomenting unchaſte thoughts?*

Anſw. They are generally ſtuffed with ſuch amorous adventures, many of them of a moſt criminal nature, that they have a native tendency to debauch and defile the mind. If *no corrupt communication* is to *proceed out of our mouth*, according to Eph. iv. 29.; neither ought we to liſten to it with our ears, as is done by thoſe who attend the profane diverſions of the ſtage.

Queſt. 6. *What is meant by* [unchaſte words]?

Anſw. All filthy, obſcene, or ſmutty diſcourſe; than which, nothing can be more grating and diſagreeable to modeſt ears, Eph. v. 4.

Queſt. 7. *What are the* unchaſte [actions] *that are forbidden in this commandment?*

Anſw. Beſides ſeveral others, that ought not to be named among *Heathens*, let be *Chriſtians*; there are theſe following, poligamy, unjuſt divorce, fornication, and adultery properly ſo called.

Queſt. 8. *What is* POLIGAMY?

Anſw. It is the having moe wives or huſbands than *one*, at the ſame time, Mal. ii. 14.

Queſt. 9. *Is this a ſin contrary to the* law of nature?

Anſw. Yes; for it is contrary to the firſt inſtitution of

* Larger Cat. Queſt. 139.

marriage;

marriage; God having created but *one woman*, as an help meet for man, Gen. ii. 22.—25. compared with Matth. xix. 5. 6.

Queſt. 10. *Is it a ſin prohibited in* ſcripture?

Anſw. Yes; Lev. xviii. 18. *Thou ſhalt not take a wife to her ſiſter, to vex her—in her lifetime.*

Queſt. 11. *What is the meaning of* taking a wife to her ſiſter?

Anſw. The meaning is, (according to the marginal reading), Thou ſhalt not take *one wife to another*; that is, thou ſhalt not have moe wives than one at a time.

Queſt. 12. *But may not this be a prohibition of* inceſt, *namely, of marrying the* wife's ſiſter?

Anſw. No; becauſe it is ſaid, Thou ſhalt not do it *in her lifetime*; whereas it would be inceſtuous in a man to marry his ſiſter-in-law, after his wife's death, as well as to do it in her lifetime: ſo that the meaning is, Thou ſhalt not take another wife to her whom thou haſt married, by which means they would become ſiſters.

Queſt. 13. *Who was the* firſt poligamiſt *we read of in ſcripture?*

Anſw. Lamech, of the poſterity of Cain, who had two wives, Gen. iv. 19.

Queſt. 14. *Were not ſeverals of the* godly *likewiſe guilty in this matter, as Abraham, Jacob, David, Solomon, and others?*

Anſw. Yes; but though theſe and other bad actions of good men be recorded in ſcripture, they are not approved of, nor propoſed for our imitation; but rather ſet up as *beacons*, to prevent our making *ſhipwreck* on the ſame rocks.

Queſt. 15. *Has not God even teſtified his diſpleaſure at the ſin of poligamy*, in the godly, *though we do not read of his reproving them for it in expreſs words?*

Anſw. Yes: he has teſtified his diſpleaſure in the courſe of his providence, by the emulations, quarrels, and diſturbances that were hereby occaſioned in their families; as in the inſtances of Sarah and Hagar, in Abraham's family, Gen. xxi. 10. 11.; of Leah and Rachel, in Jacob's, Gen. xxx. 1. 15.; and of Hannah and Peninnah, in Elkanah's family, 1 Sam. i. 6.

Queſt. 16. *Does not God ſeem to approve of poligamy,*

when he says to David, I gave thee thy master's wives into thy bosom, 2 *Sam.* xii. 8.?

Answ. It being the custom of these times, for succeeding kings to take possession of all that belonged to their predecessors, the meaning is, *I have made thee king in room of Saul, and have given thee the property of all that appertained to him:* but we do not read of David's taking any of Saul's wives into his bed.

Quest. 17. *What is an* unjust DIVORCE?

Answ. It is the prosecuting and obtaining a *dissolution* of marriage, upon *other grounds* than such as are warranted in the word of God, and by right reason.

Quest. 18. *What are the* grounds *upon which a divorce may be sued for, and obtained*, according to the word of God, and right reason?

Answ. "Although the corruption of man be such as is "apt to study arguments, unduly to put asunder those whom "God hath joined together in marriage; yet nothing but "adultery, or such wilful desertion, as can no way be reme-"died by the church or civil magistrate, is cause sufficient "of dissolving the bond of marriage, Matth. xix. 8. 9. "1 Cor. vii. 15. *"

Quest. 19. *Did not Moses suffer the Israelites to put away their wives, upon* slighter grounds *than that of adultery, as may be alledged from Deut.* xxiv. 1.?

Answ. Moses, in the *text* cited, gives no positive command about divorces in such cases; but only, in order to restrain the licentious freedom of the Israelites, in turning off their wives, *at their own hand*, upon every trivial occasion, he injoins, that none put away his wife, but upon a *legal process*, or a *bill of divorce*, obtained in the *ordinary course of law*; which is the true meaning of the place.

Quest. 20. *Why then doth our Lord tell the Pharisees, Matth.* xix. 8. Moses, because of the hardness of your hearts, suffered you to put away your wives?

Answ. The meaning is; Moses, because of the wicked and malicious disposition of the Jews, and in order to prevent a greater evil, namely, the *ill usage*, or even *killing* of their hated wives, (if they could not be separated from them), permitted processes of divorce to be legally commenced.

* Confession of faith, chap. xxiv. § 6.

Quest. 21.

Queſt. 21. *Why is it added,* but from the beginning it was not ſo?

Anſw. Becauſe according to the original inſtitution of marriage, nothing could diſſolve it but the death of one of the parties, Matth. xix. 6. *Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let no man put aſunder.*

Queſt. 22. *Is it lawful to marry after a divorce is obtained?*

Anſw. "It is lawful for the innocent party to ſue out a divorce; and after the divorce, to marry another, as if the offending party were dead *."

Queſt. 23. *Is the innocent party* obliged, *from Matth.* v. 32. to ſue *for a divorce?*

Anſw. No: divorces are not *injoined* as a *precept*, but *allowed* as a *privilege*, which the innocent party may claim, or not, as they pleaſe.

Queſt. 24. *What if the adultery be on* both ſides?

Anſw. In that caſe the right of divorce ſeems to be taken away from each of them.

Queſt. 25. *What is* FORNICATION?

Anſw. It is uncleanneſs committed between a man and a woman, *both of them being unmarried;* as it would ſeem Shechem and Dinah were, when guilty this way, Gen. xxxiv. 2.

Queſt. 26. *Was this eſteemed a ſin among the* Heathens?

Anſw. No: they made light of it, (as too many profeſſed Chriſtians have always done): hence the *ſynod* at *Jeruſalem* injoined the converted Gentiles to *abſtain from fornication*, Acts xv. 29.

Queſt. 27. *Wherein lies the* evil *of this ſin?*

Anſw. It defiles the body, 1 Cor. vi. 18.; ſtupifies the conſcience, Hoſ. iv. 11.; and expoſes to eternal wrath and damnation, 1 Cor. vi. 9.

Queſt. 28. *What is* ADULTERY, properly ſo called?

Anſw. It is uncleanneſs committed betwixt a man and a woman, either *both*, or *one* of them *at leaſt*, in a married relation.

Queſt. 29. *What is it commonly called when both the guilty perſons are married?*

* Confeſſion of faith, chap. xxiv. § 5.

Anſw. It is called *double adultery*, as was the caſe between David and Bathſheba, 2 Sam. xi. 3. 4.

Queſt. 30. *Whether are the* conſequences *to families* worſe, *when the man is married and the woman free: or, when the woman is married and the man free?*

Anſw. The conſequences to families ſeem to be worſe when the *woman is married;* becauſe hereby a man's offſpring is corrupted, and his inheritance alienated to a *ſpurious iſſue.*

Queſt. 31. *What are the* aggravations *of this heinous ſin?*

Anſw. It is a breach of the marriage-oath, Mal. ii. 14.; an involving of *two at once* in the ſame guilt, 1 Cor. vi. 16.; and it is a crime committed after obtaining the remedy which God has provided againſt it, chap. vii. 2.

Queſt. 32. *What are the fatal* effects *of adultery* in this life?

Anſw. It conſumes the body, Prov. v. 11.; waſtes a man's eſtate, bringing him *to a piece of bread*, chap. vi. 26.; and it leaves an indelible blot upon his name, *His reproach ſhall not be wiped away*, verſ. 33.

Queſt. 33. *What will be the effect thereof* in the life to come?

Anſw. Eternal wrath and damnation, if rich mercy and grace prevent not, Eph. v. 5.

Queſt. 34. *How doth God teſtify his* abhorrence *of this ſin?*

Anſw. By declaring that he will *reſerve* the *puniſhment* thereof *in his own hand*, to be inflicted in a very peculiar manner upon ſuch as are guilty of it, Heb. xiii. 4. *Whoremongers and adulterers God will judge.*

Queſt. 35. *What are the uſual* incentives *to this, and other acts of uncleanneſs?*

Anſw. Drunkenneſs, Gen. xix. 33. *fulneſs of bread*, and *abundance of idleneſs*, Ezek. xvi. 49.

Queſt. 36. *What is the evil of* idleneſs?

Anſw. It is a deliberate waſting of precious time, to the manifeſt detriment both of ſoul and body, Eccl. x. 18.; and is a fit ſeaſon for temptations to luſt, Prov. vii. 7. 8.

Queſt. 37. *Wherein conſiſts the evil of* gluttony?

Anſw. It indiſpoſeth for all duty, both religious and civil, Prov. xxiii. 21.; and is a making *a god* of our *belly*, Phil. iii. 19.

Queſt. 38. *What is the evil of* drunkenneſs?

Anſw.

Anſw. It deforms the image of God in the ſoul, by diveſting a man of the right uſe of his reaſon; and leaves him defenceleſs againſt all temptations, Prov. xxiii. 29. 30.

Queſt. 39. *What are the proper* remedies *againſt* luſt, *and all the incentives to it?*

Anſw. A ſerious reflecting upon the all-ſeeing eye of an infinitely holy God, Gen. xxxix. 9.; a walking *in the Spirit*, whereby we ſhall be preſerved from fulfilling *the luſts of the fleſh*, Gal. v. 16.; keeping a ſtrict watch over our hearts, Prov. iv. 23.; ſtudying to ſhun all occaſions of this ſin by the external ſenſes, Job xxxi. 1.; and fervent prayer to God, to be kept from it, and all temptations to it, Pſal. cxix. 37.

73. QUEST. *Which is the eighth commandment?*

ANSW. The eighth commandment is, *Thou ſhalt not ſteal.*

74. QUEST. *What is required in the eighth commandment?*

ANSW. The eighth commandment requireth the lawful procuring and furthering the wealth and outward eſtate of ourſelves and others.

Queſt. 1. *What is the* ſubject-matter *of this commandment?*

Anſw. [*The wealth and outward eſtate of ourſelves and others.*]

Queſt. 2. *What doth it* require *with reference to theſe?*

Anſw. [*The procuring and furthering*] of them.

Queſt. 3. *In what* manner *doth it injoin us to* procure *and* further *them?*

Anſw. Only in a [*lawful*] manner; for it requires the LAWFUL *procuring* and *furthering* of them.

Queſt. 4. Whoſe wealth *is it we ſhould procure and further?*

Anſw. Our own wealth, and that of *others.*

Queſt. 5. *By what lawful means ſhould we procure and further* OUR OWN wealth?

Anſw.

Anſw. By *labour* and *induſtry* in ſome honeſt *calling*, Eph. iv. 28.

Queſt. 6. *What is included in the* labour *and* induſtry *we ſhould exerciſe in our reſpective ſtations and callings?*

Anſw. Frugality in managing the affairs of our calling, and a moderate endeavour to recover our own when wrongfully detained from us.

Queſt. 7. *What is to be underſtood by* frugality in managing the affairs of our calling?

Anſw. Prudence and moderation in our expences, ſo as to be ſure always to *ſpend within our incomes*, Prov. xxxi. 16.

Queſt. 8. *Is it warrantable to* go to law, *for* recovering our own, *when* wrongfully detained?

Anſw. Yes ſurely; providing other means have been previouſly tried without ſucceſs.

Queſt. 9. *How do you prove that it is* warrantable *for Chriſtians to go to law with one another, when neceſſitated thereunto?*

Anſw. From the lawfulneſs of magiſtracy, which is the *ordinance of God*, Rom. xiii. 2. *for the puniſhment of evil doers, and for the praiſe of them that do well*, 1 Pet. ii. 14.

Queſt. 10. *Doth not* our Lord find fault *with this method, when he ſays*, If any man will ſue thee at law, and take away thy coat, let him have thy cloak alſo, *Matth.* v. 40.?

Anſw. The meaning is, that we ſhould rather part with a little of our right, than run ourſelves into unneceſſary charges at law, perhaps vaſtly beyond the value of what we are ſeeking to regain; and thereby diſcover a contentious and quarreſome ſpirit, unbecoming Chriſtianity.

Queſt. 11. *Doth not the* apoſtle *alſo* blame *Chriſtians for this practice, when he ſays*, Ye go to law one with another: why do ye not rather take wrong, 1 *Cor.* vi. 7.?

Anſw. The apoſtle is there ſpeaking of bringing pleas unneceſſarily before Heathen magiſtrates; and his meaning is, that Chriſtians ſhould make up differences among themſelves, by ſubmitting to *arbitration*; or even by ſuffering ſome wrong, rather than by vexatious law-ſuits (eſpecially about leſſer matters) bring a ſcandal upon the religion which they profeſs.

Queſt. 12. *How is the* neceſſity of labouring *in an* honeſt calling *inforced in ſcripture?*

Anſw. From the neceſſity of *eating*: the *apoſtle* argues from the *natural* neceſſity of the one, to the *moral* neceſſity of

of the other, 2 Theſſ. iii. 10. *This we commanded you, that if any would not work, neither ſhould he eat.*

Queſt. 13. *Can we procure and further our wealth and outward eſtate,* merely *by* our own labour *and* induſtry?

Anſw. Our own induſtry is *neceſſary,* but without the Lord's bleſſing thereupon, it will not be *ſucceſsful;* for it is *the bleſſing of the Lord* that *maketh rich,* Prov. x. 22.

Queſt. 14. *What* ends *ſhould we propoſe to ourſelves, in endeavouring to further, or increaſe, our own outward eſtate?*

Anſw. That we may *honour the Lord with* our *ſubſtance,* Prov. iii. 9.; live comfortably ourſelves, Eccl. v. 19.; and be uſeful to others, Eph. iv. 28.

Queſt. 15. *By what* means *ſhould we procure and further* thewealth and outward eſtate of OTHERS?

Anſw. By exerciſing juſtice and righteouſneſs towards all, Pſal. xv. 2.; and by relieving the wants and neceſſities of thoſe who ſtand in need of our charity, 1 John iii. 17.

Queſt. 16. *What is the* rule *and* ſtandard *of that juſtice and righteouſneſs we ſhould exerciſe towards* all men?

Anſw. That we ſo deal with others, as we would have them to deal with us, if we were in their place or condition: or, that we ſhould never do that to another, which, if we were in that other's place or circumſtances, we would reckon to be unjuſt, Matth. vii. 12.

Queſt. 17. *In what* caſes *is this rule to be* particularly applied, *according to the ſcope of this commandment?*

Anſw. In all contracts, or matters of traffic and commerce between man and man; and likewiſe in making ſatisfaction for injuries.

Queſt. 18. *How is it to be applied in* contracts, *or matters of traffic between man and man?*

Anſw. It is to be applied thus; that in buying and ſelling there be always a *juſt proportion* between the *price* and the *thing ſold;* or, that the *ſale* be according to the *worth* or *value* of the *goods,* without taking advantage of ignorance or poverty on either ſide, Gen. xxiii. 15. 16.

Queſt. 19. *How may the* worth *and* value *of* goods *be known?*

Anſw. By this general *maxim,* that *every thing is worth as much, as it may be currently ſold for.*

Queſt. 20.

Queſt. 20. *May not the price of the ſame commodity vary and change at different times?*

Anſw. Yes; according to the plenty or ſcarcity of the commodity at the time of ſale.

Queſt. 21. *What* ſatisfaction *ſhould be made to others, for taking or detaining what belongs to them; or any manner of way defrauding them?*

Anſw. No other ſatisfaction is agreeable to God's will of precept, or will gain the approbation of men, but RESTITUTION, if the injuring party is ever capable to make it, Lev. vi. 2.—6. 1 Sam. xii. 3.

Queſt. 22. *What if the perſon to whom the reſtitution ſhould be made, or his neareſt of kin,* cannot be found?

Anſw. In that caſe, what has been unjuſtly detained ought to be given to the *poor,* or to ſome *pious uſe,* Numb. v. 8.

Queſt. 23. *Is* relieving *the* neceſſities *of the* poor *a duty required in this commandment?*

Anſw. Yes; becauſe it is a furthering the outward eſtate of our neighbour who is in want.

Queſt. 24. Why *ſhould we relieve the neceſſities of the poor?*

Anſw. Becauſe *he that hath pity upon the poor, lendeth to the Lord; and that which he hath given, will he pay him again,* Prov. xix. 17.

Queſt. 25. *Who are the* proper objects *of charity?*

Anſw. All who are in real poverty and want, and are not able to work; eſpecially theſe *who are of the houſehold of faith,* Gal. vi. 10.

Queſt. 26. How *ſhould our acts of charity be managed?*

Anſw. They ſhould be conducted with *prudence,* namely, as our own circumſtances will permit, and the neceſſity of the object requires, 1 John iii. 17.

Queſt. 27. When *ſhould we perform acts of charity?*

Anſw. Preſently, if the neceſſities of thoſe whom we are bound to relieve, call for preſent aſſiſtance, Prov. iii. 28.

Queſt. 28. *What ſhould we ſhun or avoid, in our acts of charity?*

Anſw. All *oſtentation,* or a deſire to be *ſeen of men,* and commended by them, Matth. vi. 2.—5.

75. QUEST. *What is forbidden in the eighth commandment?*

ANSW.

ANSW. The eighth commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own or our neighbour's wealth or outward eſtate.

Queſt. 1. *What doth the forbidding of* THEFT *neceſſarily ſuppoſe?*

Anſw. That there are diſtinct rights and properties among men, which cannot be juſtly invaded or incroached upon, Lev. vi. 4.

Queſt. 2. *What would be the neceſſary* conſequences *of a* community of goods *among men?*

Anſw. It would deſtroy traffic and commerce; aboliſh all acts of charity; encourage ſloth and idleneſs; and if there were no right and property, there could be no encroachment upon it by theft or ſtealing.

Queſt. 3. *From whom are we forbidden to ſteal?*

Anſw. Both from *ourſelves* and *others.*

Queſt. 4. *How may we be ſaid to ſteal from* OURSELVES?

Anſw. By idleneſs, niggardlineſs, and prodigality.

Queſt. 5. *How do we ſteal from* ourſelves, *or impair our own eſtates, by* idleneſs?

Anſw. When we either live without a lawful calling, Prov. xix. 15.; or neglect it, if we have any, chap. xviii. 9.

Queſt. 6. *How may a perſon be ſaid to ſteal from* himſelf *by* niggardlineſs?

Anſw. When he defrauds himſelf of the due uſe and comfort of that eſtate which God hath given him, Eccl. vi. 2.

Queſt. 7. *How do perſons, on the other hand, ſteal from* themſelves *by* prodigality?

Anſw. By being laviſh and profuſe in *ſpending above* their *income*, Prov. xxiii. 20. 21.

Queſt. 8. *What is the ſin which is* more directly *pointed at, in this commandment?*

Anſw. It is ſtealing from OTHERS; or laying hands upon, and taking away unjuſtly, that which is the right and property of another.

Queſt. 9. *How* many ways *may perſons be ſaid to ſteal from* others; *or*, [unjuſtly hinder *their* neighbour's wealth, or outward eſtate]?

Anſw. Several ways; particularly, by theft, robbery, re-

ſetting, defrauding, monopolizing, and taking unlawful uſury.

Queſt. 10. *What is* theft?

Anſw. It is the taking away *clandeſtinely*, or *privily*, from another, that which is his, Lev. xix. 11.

Queſt. 11. *How is theft commonly diſtinguiſhed?*

Anſw. Into *private* and *public*.

Queſt. 12. *What is* private *theft?*

Anſw. It is the taking away leſs or more of any private perſon's property, without their knowledge or conſent, Obad. verſ. 5.

Queſt. 13. *Againſt whom is* public *theft committed?*

Anſw. Both againſt the church and commonwealth.

Queſt. 14. *How is public theft* called, *as committed againſt the* church?

Anſw. Either *Simony* or *ſacrilege*.

Queſt. 15. *What is* Simony?

Anſw. It is the buying and ſelling of eccleſiaſtical places and offices for money, or other good deeds: ſo called, from the wicked practice of Simon Magus, who *offered* the apoſtles *money, ſaying, Give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt*, Acts viii. 18. 19.

Queſt. 16. *What is* ſacrilege?

Anſw. It is the taking away or alienating of any thing which hath been dedicated to a ſacred uſe, Prov. xx. 25. Mal. iii. 8.

Queſt. 17. *Why are theſe called* public theft, *when, for moſt part, they are* privately *committed?*

Anſw. Becauſe they very much affect the *public intereſt* and *welfare* of the *church*; in regard nothing has a greater tendency to her *ruin*, than *Simonaical compacts* and *ſacrilegious uſurpations*.

Queſt. 18. *Wherein conſiſts public theft, as committed againſt the* commonwealth?

Anſw. In embezzling the current coin, or doing detriment to the *public* for private advantage, Rom. xiii. 7. Phil. ii. 4.

Queſt. 19. *What is* robbery, *or rapine?*

Anſw. It is the taking away the goods of another by *violence* and *open force*, Job xx. 19.

Queſt. 20. *Wherein lies the* aggravation *of this crime?*

Anſw.

Anſw. In its being an avowed pillaging or plundering of our neighbour; and, for ordinary, accompanied with a threatening to take away his life, if he adventures to make the leaſt reſiſtance, Judg. ix. 25.

Queſt. 21. *What is the evil of* reſetting *of what is taken away, whether by ſtealth or violence?*

Anſw. It is a manifeſt encouraging of, and partaking with thieves and robbers in their ſin, Pſal. l. 18.; and conſequently a coming under the ſame guilt and condemnation with them, Prov. xxix. 24.

Queſt. 22. *How do men commonly* defraud *one another?*

Anſw. In buying, ſelling, and borrowing.

Queſt. 23. *How do they defraud in* buying?

Anſw. By depreciating and vilifying what they intend to buy, that they may have it cheaper than the value, Prov. xx. 14.

Queſt. 24. *How do they defraud one another in* ſelling?

Anſw. By taking an unreaſonable price, 1 Theſſ. iv. 6.; or, cheating by falſe weights and meaſures, Deut. xxv. 13. 14. 15.

Queſt. 25. *How do they defraud in* borrowing?

Anſw. When they borrow, or *take on*, what they know they can never be able, in the ordinary courſe of providence, to pay, Pſal. xxxvii. 21.

Queſt. 26. *If a man's* creditors compound *with him for* leſs *than he is owing, is he therefore* diſcharged *of the* whole debt?

Anſw. Though his creditors for fear of loſing *all*, may compound and diſcharge for a *part*, ſo as that there can be no action in law for the *remainder*; yet, in the court of conſcience, and before God, he is bound, if ever he is able, to pay *every farthing*: and, if he is an *honeſt man*, he will never reckon his ſubſtance *his own*, till he do it, Rom. xiii. 8.

Queſt. 27. *How may* ſervants *defraud their maſters?*

Anſw. By waſting their maſters goods, which they may have among their hands; and not working faithfully for their wages, Tit. ii. 9. 10.

Queſt. 28. *How may* maſters *defraud their ſervants?*

Anſw. By detaining from, or tricking them out of their wages, Lev. xix. 13.; or by exacting of them too rigorous labour, Exod. v. 9.

Queſt. 29. *What is it to* monopolize?

Anſw. It is to *engroſs* commodities, in order to *enhance* the price of them.

Queſt. 30. *What is the* worſt kind *of* monopoliſing *or* foreſtalling?

Anſw. It is the buying up corns and proviſions in large quantities, in order to exact an higher price for them afterwards.

Queſt. 31. *Wherein conſiſts the evil of this ſin?*

Anſw. They who are guilty of it enrich themſelves upon the ſpoils of others, Ezek. xxii. 29.; they *grind the faces of the poor*, Iſ. iii. 15.; and bring upon themſelves the curſe of the people, Prov. xi. 26. *He that with-holdeth corn, the people ſhall* CURSE *him; but bleſſing ſhall be upon the head of him that ſelleth it.*

Queſt 32. *What is it to* take USURY, *according to the proper ſignification of the word?*

Anſw. It is to take gain, profit, or intereſt for the loan of money.

Queſt. 33. *What* kind *of uſury is* lawful?

Anſw. That which is moderate, eaſy, and no way oppreſſive, Deut. xxiii. 20. compared with Exod. xxii. 21.

Queſt. 34. *How do you prove that* moderate uſury *is* lawful?

Anſw. From the very light of nature, which teaches, that ſince the *borrower* propoſes to gain by the loan, the *lender* ſhould have a reaſonable ſhare of his profits, as a recompence for the uſe of his money, which he might otherwiſe have diſpoſed of to his own advantage, 2 Cor. viii. 13.

Queſt. 35. *What is the uſury* condemned *in* ſcripture, *and by* right reaſon?

Anſw. It is the exacting of more intereſt or gain for the loan of money, than is ſettled by univerſal conſent, and the laws of the land, Prov. xxviii. 8. *He that by uſury, and unjuſt gain, increaſeth his ſubſtance, ſhall gather it for him that will pity the poor.*

Queſt. 36. *How do you* prove *from* ſcripture, *that moderate uſury, or* common intereſt, *is not* oppreſſion *in itſelf?*

Anſw. From the expreſs command laid upon the Iſraelites not to *oppreſs a ſtranger*, Exod. xxiii. 9.; and yet their being allowed to take uſury from him, Deut. xxiii. 20.; which they

they would not have been permitted to do, if there had been an intrinſic evil in the thing itſelf.

Queſt. 37. *Is it warrantable to take intereſt from the poor?*

Anſw. By no means; for if ſuch as are honeſt, and in needy circumſtances, ſhall borrow a *ſmall ſum* towards a *livelihood*, and repay it in due time, it is all can be expected of them: and therefore the demanding of any profit or intereſt, or even taking any of their *neceſſaries of life* in *pledge* for the ſum, ſeems to be plainly contrary to the law of *charity*, Exod. xxii. 25.—28. Pſal. xv. 5.

Queſt. 38. *Were not the* Iſraelites diſcharged *to take uſury from their* brethren, *whether poor or rich, Deut.* xxiii. 19. Thou ſhalt not lend upon uſury to thy brother?

Anſw. This text is to be reſtricted to their *poor brethren*, as it is explained, Exod. xxii. 25. and Lev. xxv. 35. 36.; or, if it reſpects the *Iſraelites indifferently*, then it is one of the *judicial laws* peculiar to that people, and of no binding force *now*.

Queſt. 39. *What is the* ſpring *of all theſe different ways whereby men defraud and injure one another in their outward eſtate?*

Anſw. Covetouſneſs, Luke xii. 15.; or an inordinate prizing and affecting of worldly goods, Pſal. lxii. 10.

Queſt. 40. *What ſhould* ſcare *and* deter *every one from ſuch* wicked practices?

Anſw. The conſideration of the *curſe* that *ſhall enter into the houſe of the thief*, Zech. v. 3. 4.; and of the vengeance that ſhall light upon ſuch as *go beyond and defraud* their neighbour, for *the Lord is the avenger of all ſuch*, 1 Theſſ. iv. 6.

76. QUEST. *Which is the ninth commandment?*

ANSW. The ninth commandment is, *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

77. QUEST. *What is required in the ninth commandment?*

ANSW. The ninth commandment requireth the maintaining and promoting of truth between

tween man and man, and of our own and our neighbour's good name, eſpecially in witneſs bearing.

Queſt. 1. *Wherein doth the ninth commandment* differ *from the* three preceding ones?

Anſw. The *three* commands immediately preceding, have a reſpect unto the injuries that may be done to ourſelves or others by *deeds* or *actions*; but the *ninth* has a reference to wrongs done by *words*.

Queſt. 2. *What is the* general duty *required in this commandment?*

Anſw. It is [*the maintaining and promoting of truth between man and man.*]

Queſt. 3. *What is the* TRUTH, between man and man, *we are required to maintain and promote?*

Anſw. It is the *ſtrict veracity* of our *words* or *ſpeeches*, in whatever we aſſert or deny; whether in our ordinary converſation; or in our oaths, promiſes, bargains, and contracts, Zech. viii. 16.—*Speak ye every man the truth to his neighbour.*

Queſt. 4. *Wherein conſiſts the* ſtrict veracity *that ought to be in our* words *or* ſpeeches?

Anſw. In uttering things as they really are in themſelves, according to our uptaking of them; that is, that there be an exact agreement and harmony between our thoughts, words, and the things themſelves, Pſal. xv. 1. 2.—*Who ſhall dwell in thy holy hill? He that—ſpeaketh truth in his heart.*

Queſt. 5. *Why will God have nothing but ſtrict truth to be uttered?*

Anſw. Becauſe he is *a God of truth, and without iniquity, juſt and right is he*, Deut. xxxii. 4.

Queſt. 6. *Is it lawful at any time to conceal part of the truth?*

Anſw. Yes; when neither the glory of God, nor our own, or our neighbour's good requires that the whole of it be told; only no untruth muſt be ſaid in concealing of it, 1 Sam. xvi. 2. 5.

Queſt. 7. *What is the* chief end *for which the* tongue, *or* gift of ſpeech, *is conferred upon us?*

Anſw. That thereby we may glorify God by praying to

Pſal.

Pſal. l. 15. and praiſing of him, verſ. 23.; and by contending earneſtly for, Jude verſ. 3. and confeſſing his truth, Rom. x. 10.: hence is the *tongue* called our *glory*, Pſal. xxx. 12. *To the end that my* GLORY [that is, *my tongue*, as on the margin] *may ſing praiſe unto thee, and not be ſilent.*

Queſt. 8. *What is the* ſubordinate end *thereof?*

Anſw. The edification and profit of our fellow-creatures, Eph. iv. 29. *Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying;* margin, *to edify profitably*, in oppoſition to the *inſipid* and *vain talk* which is in the mouths of moſt men.

Queſt. 9. *What is the* particular duty *required in the ninth commandment?*

Anſw. That we maintain and promote [*our own and our neighbour's good name, eſpecially in witneſs-bearing.*]

Queſt. 10. *What is a* [good name]?

Anſw. It is the having of reputation and eſteem, eſpecially among the ſober and religious, Pſal. xvi. 3. and ci. 6.

Queſt. 11. *How may a good name be obtained?*

Anſw. By being uſeful in the world, in the ſeveral ſtations and relations wherein adorable providence has placed us, Pſal. cxii. 9.

Queſt. 12. *Is* ſelf-commendation *a fit mean to obtain a good name?*

Anſw. No: for ordinarily it is the high way to procure ſcorn and contempt, 2 Cor. x. 12.

Queſt. 13. *Doth not the apoſtle* commend himſelf, *when he ſays*, In nothing am I behind the very chiefeſt apoſtles, 2 *Cor.* xii. 11.?

Anſw. He only magnifies and exalts his *office*, and at the ſame time leſſens and diſparages *himſelf;* for, albeit he ſays, *In nothing am I behind the very chiefeſt apoſtles*, yet he immediately ſubjoins, *though I be nothing;* and 1 Cor. xv. 9. *I am the leaſt of the apoſtles, who am not meet to be called an apoſtle, becauſe I perſecuted the church of God.*

Queſt. 14. *May we not commend the grace of God in us?*

Anſw. To be ſure we may: for whatever is ſpoken to the commendation of free grace, is for the *debaſement* of *ſelf*, 1 Cor. xv. 10. *By the grace of God I am what I am.*

Queſt. 15. *How ought we to maintain and promote* [our own] *good name?*

Anſw. Not only by a blameleſs walk and converſation before

before the world, Phil. ii. 15.; but likewiſe by vindicating ourſelves from the calumnies and aſperſions that may be injuriouſly caſt upon us, Acts xxiv. 12. 13.

Queſt. 16. *With what frame of ſpirit ought the lawful vindication of ourſelves to be managed?*

Anſw. With moderation, meekneſs, and readineſs to forgive thoſe who have reproached and injured us, Col. iii. 12. 13.

Queſt. 17. *Who ought in a ſpecial manner to maintain and promote their own good name?*

Anſw. This is eſpecially incumbent on profeſſors of religion, Matth. v. 16. and ſuch as are in public truſt, Tit. ii. 7. 8.

Queſt. 18. *Why ſhould* profeſſors *be careful to maintain their good name?*

Anſw. Becauſe the loſs thereof tends to reflect diſhonour on religion, whereby the enemies thereof take occaſion to blaſpheme, 2 Sam. xii. 14.

Queſt. 19. *What is the* advantage *of a good name?*

Anſw. A good name procures mutual love unto, and confidence in one another, and conſequently tends to promote the intereſts both of ſacred and civil ſociety: on which account *a good name* is ſaid to be *better than precious ointment*, Eccl. vii. 1.; and *rather to be choſen than great riches*, Prov. xxii. 1.

Queſt. 20. *What doth this command require in reference to* [our neighbour's good name]?

Anſw. The maintaining and promoting it, *as we would do our own*, Phil. ii. 4.; and that both in his *preſence* and in his *abſence*.

Queſt. 21. *How ſhould we behave in the* preſence of our neighbour, *for maintaining and promoting of his good name?*

Anſw. When we obſerve any thing *faulty* in him, which deſerves *preſent notice*, we ſhould reprove it with meekneſs and love, Lev. xix. 17.; and what is really commendable we ſhould *prudently* encourage and applaud, Rom. i. 8.

Queſt. 22. *How ſhould we maintain and promote the good name of others in their* abſence?

Anſw. By commending what is praiſe-worthy in them, 3 John verſ. 12.; vindicating their character when unjuſtly attacked, Prov. xxv. 23.; and by covering their infirmities and

and blemiſhes, as far as can be done in a conſiſtency with truth, and the credit of religion, 1 Pet. iv. 8.

Queſt. 23. *Why is the word* ESPECIALLY *ſubjoined to* witneſs-bearing?

Anſw. Becauſe as we ſhould give teſtimony to truth on all occaſions, ſo in a *ſpecial manner* when called by lawful authority to declare the matter of fact upon *oath*, Jer. iv. 2.

Queſt. 24. *What ſpecial obligation lies upon us, to declare the true matter of fact, between man and man, when called thereto upon oath?*

Anſw. In an oath, God is appealed unto, that we ſhall declare nothing but the truth, as we ſhall anſwer to him at the great day; and therefore our doing otherwiſe, either out of hatred or favour, is a laying ourſelves open to his immediate wrath and diſpleaſure, according to Mal. iii. 5.—*I will be a ſwift witneſs—againſt falſe ſwearers,—ſaith the Lord of hoſts.*

78. QUEST. *What is forbidden in the ninth commandment?*

ANSW. The ninth commandment forbiddeth whatſoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

Queſt. 1. *What doth this command forbid* in general?

Anſw. [*Whatſoever is prejudicial to truth*].

Queſt. 2. *What are we to underſtand by that which is* [prejudicial to truth]?

Anſw. All falſehood and lying of whatever kind, James iii. 14.—*Lie not againſt the truth.*

Queſt. 3. *What is the* formal nature *and notion of a* LIE?

Anſw. It is voluntarily to ſpeak and utter that which we *know* to be falſe, as the *old prophet* at Bethel did to the man of God, 1 Kings xiii. 18.

Queſt. 4. *How is a lie* aggravated?

Anſw. When it is uttered with a deſign to *deceive*, and to *harm others* thereby; like the *devil*, when he ſaid, *Ye ſhall not ſurely die.—Ye ſhall be as gods, knowing good and evil*, Gen. iii. 4. 5.

Queſt. 5. *May not perſons utter* an untruth, *or* what is falſe, *and yet not be* guilty of a lie?

Anſw. Yes: and that either through ignorance or miſinformation.

Queſt. 6. *When may they be ſaid to utter what is falſe* through ignorance, *and yet not be guilty of lying?*

Anſw. When they ſpeak raſhly, according to their preſent conceptions of things, without due examination; as the *Barbarians* did, when they *ſaw the venomous beaſt hang on* Paul's *hand, they ſaid among themſelves, No doubt this man is a murderer*, &c. Acts xxviii. 4.

Queſt. 7. *When may we utter what is falſe* through miſinformation, *and not be guilty of a lie?*

Anſw. When we ſpeak according to the report we have had from others, without any ſuſpicion of being impoſed upon; as Jacob did, when, by the impoſition of his ſons, [who had ſold Joſeph into Egypt, and dipped his coat in the blood of a kid], he ſaid, *It is my ſon's coat; an evil beaſt hath devoured him: Joſeph is without doubt rent in pieces*, Gen. xxxvii. 33.

Queſt. 8. *How many* ſorts *of* lies *are there?*

Anſw. They are commonly ranked into *three* ſorts, namely, *ludicrous*, *pernicious*, and *officious* lies.

Queſt. 9. *What is a* ludicrous *or* jocoſe *lie?*

Anſw. It is when perſons relate things they know to be falſe, with a deſign to make *jeſt*, or *diverſion*, to others.

Queſt. 10. *What is it to be guilty of a* pernicious *lie?*

Anſw. It is to contrive or ſpread ſome malicious report, we know or ſuſpect to be falſe, *on purpoſe* to bring about ſome hurt or damage to another, as Ziba did againſt Mephiboſheth, 2 Sam. xvi. 3.

Queſt. 11. *What is the* aggravation *of a pernicious lie?*

Anſw. It is the very *worſt ſort* of lying, being both a contempt of the omniſcient God, who is witneſs to the falſehood; and a deliberate intention to do injury to our neighbour, though in our conſcience we believe him innocent of what we lay to his charge.

Queſt. 12. *What is it for a perſon to make an* officious *lie?*

Anſw. It is to tell a downright untruth, for their own, or their neighbour's ſafety and ſecurity in time of danger, as Rahab did, who hid the ſpies in the roof of her houſe, and yet

yet alledged they were gone out of the city, and that ſhe knew not where they went, Joſh. ii. 4. 5. 6.

Queſt. 13. *Doth not the* apoſtle *aſcribe this action of hers to her* faith, *when he ſays*, *Heb.* xi. 31. By faith Rahab the harlot periſhed not with them that believed not, when ſhe had received the ſpies with peace?

Anſw. No: what he aſcribes to her faith is, her having *received the ſpies with peace*; that is, her having conſulted their ſafety and preſervation with the greateſt care and diligence; but not the lie ſhe invented in order to conceal them. Her protecting the ſpies is commended, but not the *manner* in which ſhe did it.

Queſt. 14. *Who are they that plead* in favours *of officious lies?*

Anſw. The *Papiſts*, *Socinians*, and moſt part of our *modern moraliſts.*

Queſt. 15. *What* arguments *do they alledge in defence of this ſort of lying?*

Anſw. That it has been practiſed by ſaints in ſcripture; and that it is ſo far from being hurtful to any, that it has been beneficial to ſome, in certain caſes.

Queſt. 16. *What* anſwer *is to be given to the practice of the ſaints in this matter?*

Anſw. That their ſinful failures, in this and other inſtances, are not recorded in ſcripture for *imitation*, but for *caution* and *warning*, that we fall not into the ſame ſnares.

Queſt. 17. *How do you anſwer the other argument for officious lying*, "*That it is ſo far from being hurtful to any, that it has been beneficial and advantageous to ſome, in certain caſes, particularly, in ſaving the life of a dear friend, or uſeful member of ſociety, which might otherwiſe have been manifeſtly endangered?*"

Anſw. It is anſwered thus, that in no caſe we are to *do evil that good may come*, Rom. iii. 8. If we are not to *ſpeak wickedly for God*, nor *talk deceitfully for him*, according to Job xiii. 7.; neither are we to do ſo, though it were for the benefit of all mankind, or the beſt among them.

Queſt 18. *How do you prove lying to be* ſinful, *or* unlawful, in itſelf?

Anſw. From this, that lying of all ſorts, without exception, is condemned in ſcripture, as hateful and abominable to God, Prov. vi. 17. 19. and xii. 22. Col. iii. 9.

Queſt. 19. *Who is the* author *and* father *of lies?*

Anſw. The *devil*, John viii. 44.—*When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.*

Queſt. 20. *How doth God teſtify his* diſpleaſure *againſt lying of* all kinds?

Anſw. By declaring, that *he who ſpeaketh lies ſhall periſh*, Prov. xix. 9.; accordingly it is ſaid, that ALL *liars ſhall have their part in the lake which burneth with fire and brimſtone*, Rev. xxi. 8.

Queſt. 21. *What is* more particularly forbidden *in this commandment, according to the* anſwer?

Anſw. Whatſoever is—[*injurious to our own or our neighbour's good name*].

Queſt. 22. *How may we injure* our own *good name?*

Anſw. By a vain-glorious commendation of ourſelves, Prov. xii. 15.; by a deſpiſing of others who ought juſtly to be eſteemed, chap. xxiii. 9.; or by doing any thing ſcandalous and offenſive in the eye of the world, 1 Sam. ii. 17. 30.

Queſt. 23. *Wherein may we be injurious to* our neighbour's *good name?*

Anſw. By flattering him to his face, Prov. xxviii. 4.; by defaming him behind his back, Pſal. l. 20.; or by bearing falſe witneſs againſt him in public judicature, Ezek. xxii. 9.

Queſt. 24. *What is the evil of* flattering *our neighbour* to his face?

Anſw. It tends to foſter and foment his pride, and thereby to bring on his ruin, Prov. xxvi. 28. *A flattering mouth worketh ruin.*

Queſt. 25. *What is the evil of* defaming *him* behind his back?

Anſw. Nothing can be more deviliſh and malicious, than to fix calumny and reproach upon one, when he is not preſent to vindicate and defend himſelf: hence the ſame *original word*, which is rendered *ſlander*, 1 Tim. iii. 11. is uſed alſo to ſignify the *devil*, 1 Pet. v. 8.

Queſt. 26. *Who are they that may be guilty of bearing falſe witneſs againſt their neighbour in public judicature?*

Anſw. The purſuer, defender, witneſſes, advocate, and judge, may each of them be guilty this way.

Queſt. 27. *How may the* purſuer *be guilty?*

Anſw. In making an unjuſt demand upon the *defender*,

Acts

Acts xxiv. 5.; or laying to his charge what he believes him to be innocent of, chap. xxv. 7.

Queſt. 28. *How is the* defender, *upon the other hand, chargeable with guilt in this matter?*

Anſw. By artful and dilatory evaſions, whereby the *purſuer* is put to needleſs trouble and charge, in the obtaining of juſtice.

Queſt. 29. *How may* witneſſes, *in public judicature, be injurious to their neighbour's good name?*

Anſw. Not only by the heinous ſin of bearing teſtimony to a downright falſehood, but likewiſe by denying, mincing, or keeping back of the truth, or any part thereof.

Queſt. 30. *When are* advocates, *or* attornies, *guilty this way?*

Anſw. When they take in hand to plead and maintain a *bad cauſe*, looking on it as a part of their profeſſion, to be as warm and zealous in defending what is *wrong*, as what is *juſt* and *right*.

Queſt. 31. *How may the* judge *be guilty of bearing falſe witneſs?*

Anſw. By a raſh, partial, and iniquous ſentence, and thereby perverting juſtice, and injuring the innocent, like Pilate, Matth. xxvii. 24. 26.

Queſt. 32. *What is the evil of injuring our neighbour in his good name?*

Anſw. It robs him of a moſt valuable treaſure: for, if once his good name or character is ſunk, his further uſefulneſs in the world, is, in all appearance, irrecoverably gone.

Queſt. 33. *What ſhould* ſcare *and* deter *us from the* ſins of the tongue, *forbidden in this commandment?*

Anſw. That we are to anſwer, in the laſt and great day, for our *words*, as well as our *actions*, Matth. xii. 36. 37.—*Every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment: for by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.*

79. QUEST. *Which is the tenth commandment?*

ANSW. The tenth commandment is, *Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant,*

vant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.

80. QUEST. *What is required in the tenth commandment?*

ANSW. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of ſpirit toward our neighbour, and all that is his.

Queſt. 1. *What is the* practice *of the* Papiſts *with reference to the* tenth *commandment?*

Anſw. In regard they ſtrike out the *ſecond* commandment, becauſe contrary to their image-worſhip; therefore, in order to keep up the number TEN, they *ſplit* THIS into *two*, making theſe words, *Thou ſhalt not covet thy neighbour's houſe*, to be the *ninth*: and, *Thou ſhalt not covet thy neighbour's wife*, &c. to be the *tenth*.

Queſt. 2. *How are they confuted?*

Anſw. By the words of this commandment (as they are here inſerted from Exod. xx. 17.) being tranſpoſed into a different order in Deut. v. 21.; where deſiring our *neighbour's wife* is put before coveting of his *houſe*: which is a plain evidence, that what the *Papiſts* make two, is but *one undivided* precept; otherwiſe what, according to them, is the *ninth* in the one place, will be the *tenth* in the other.

Queſt. 3. *What is the* general duty *required in this commandment?*

Anſw. It is an inward diſpoſition and inclination of the whole ſoul, to perform all the duties contained in the law, particularly in the ſecond table, which this commandment more immediately reſpects; and that out of love to God, and a deſire to pleaſe him, Pſal. cxix. 5. 47.

Queſt. 4. *How do you prove this to be the general duty required?*

Anſw. From the *general ſin forbidden*, namely, COVETING, which includes the motion or ſtirring of corruption againſt all the commands of the law, becauſe of their holineſs and contrariety to depraved nature, Rom. vii. 7. 8.

Queſt. 5.

Queſt. 5. *What inward diſpoſition of ſoul doth this commandment require, with reference to* ourſelves *in particular?*

Anſw. It requires, with reference to *ourſelves*, [*full contentment with our own condition*], 1 Tim. vi. 6.

Queſt. 6. *What do you underſtand by* full contentment with our own condition?

Anſw. A cheerful acquieſcence in the lot, which God, in his holy and wiſe providence, is pleaſed to carve out for us in this world, Heb. xiii. 5.—*Be content with ſuch things as ye have.*

Queſt. 7. *Is* full *contentment with our own condition* attainable *in this life?*

Anſw. Though the perfection of no grace is attainable in this life, yet a great meaſure, and eminent degree of grace, particularly this of contentment, may be, and has been attained by the ſaints in this world, Phil. iv. 11.—*I have learned in whatever ſtate I am, therewith to be content.*

Queſt. 8. *Is contentment, in a* proſperous condition, *an eaſy attainment?*

Anſw. No: without grace it cannot be attained; becauſe naturally our ambitious and covetous deſires increaſe in proportion to our riches; as is evident in the inſtance of Ahab, whom a kingdom could not ſatisfy without Naboth's vineyard, 1 Kings xxi. 4.

Queſt. 9. *How is true contentment attained under proſperous circumſtances?*

Anſw. By looking above all time-enjoyments as tranſitory and vain, unto God himſelf, as our chief good and eternal inheritance, Pſal. lxii. 10. and xvi. 5. 6.

Queſt. 10. *Is contentment required likewiſe under* croſs diſpenſations *of providence; ſuch as, poverty, reproach, bodily afflictions, and loſs of near relations?*

Anſw. Though it be a grievous ſin to be ſtupidly inſenſible and unconcerned under theſe or the like circumſtances, Hoſ. vii. 9.; yet a contentment of *ſubmiſſion*, or ſuch as is without repining and murmuring, is undoubtedly required under the ſoreſt troubles that can befal us in this life, Lam. iii. 39. *Wherefore doth a living man complain?*

Queſt. 11. *What ground of contentment have we under* outward poverty *and* want?

Anſw. That though we be *the poor of this world*, yet we may be *rich in faith, and heirs of the kingdom*, James ii. 5.

Queſt. 12.

Queſt. 12. *Why ſhould we bear* reproach *without murmuring?*

Anſw. Becauſe whatever reproach is caſt upon us for Chriſt's ſake, he will wipe it clean off at his *ſecond* appearing, Luke xxii. 28. 29. Matth. xxv. 34.

Queſt. 13. *What reaſon of contentment have we under* bodily afflictions?

Anſw. That they are but of a ſhort duration, 2 Cor. iv. 17.; mixed with mercy, Lam. iii. 32.; conſiſtent with love, John xi. 3.; and deſigned for *our profit, that we might be partakers of his holineſs*, Heb. xii. 10.

Queſt. 14. *What ſhould content and comfort us under the* loſs *of* near *and* dear relations?

Anſw. That the Lord Jeſus, who ſtands in every amiable relation to us, is always to the fore, being *the ſame yeſterday, to-day, and for ever*, Heb. xiii. 8.

Queſt. 15. *Are we required to be content under* divine deſertion, *or the want of the ſenſe of the love of God?*

Anſw. Though we have no reaſon to quarrel with God, for withdrawing the light of his countenance, which we never deſerved; yet it is impoſſible for any gracious ſoul to be eaſy and content under the hidings of his face, but muſt needs earneſtly long for, and ardently breathe after the returns of his love; as is evident from the example and practice of the ſaints, in the following texts, Job xxiii. 3. and xxix. 2. 3. Pſal. xiii. 1. and xlii. 1. 2. and lxxxiv. 2.

Queſt. 16. *What inward frame or diſpoſition of ſoul doth the tenth commandment require with reference to* our neighbour?

Anſw. It requires [*a right and charitable frame of ſpirit toward* him, *and all that is his*], Rom. xii. 15.

Queſt. 17. *When may we be ſaid to have this* [right and charitable frame of ſpirit] *here required?*

Anſw. When our inward motions and affections are influenced by grace, to ſway and determine us to promote and rejoice in the welfare of our neighbour, both as to his ſpiritual and temporal concerns, 1 Cor. xiii. 4.—8.

Queſt. 18. *When may it be evident to ourſelves, that we have a right and charitable frame of ſpirit towards theſe that* excel us in gifts and graces?

Anſw. When, under a humbling ſenſe of our own defects, we are thankful for the honour that is brought to God, by

by the ſhining of his gifts or grace in others, Gal. i. 23. 24.

Queſt. 19. *What ſhould induce us to a right and charitable frame of ſpirit towards thoſe that are in more proſperous circumſtances than ourſelves; or whoſe condition in the world is better than our own?*

Anſw. The conſidering that a flouriſhing condition in the world is not always the beſt, Pſal. xxxvii. 16.; that if we enjoy communion with God, it is infinitely preferable to all outward proſperity, without it, Pſal. xvi. 5. 6.

Queſt. 20. *How may ſuch a right and charitable frame of ſpirit be attained?*

Anſw. Only by the implantation of faith, as the root of this and all the other motions of the ſoul that are acceptable to God, Heb. xi. 6. Rom. xiv. 23.

81. QUEST. *What is forbidden in the tenth commandment?*

ANSW. The tenth commandment forbiddeth all diſcontentment with our own eſtate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Queſt. 1. *What is the* leading ſin *forbidden in this commandment?*

Anſw. It is COVETOUSNESS: *Thou ſhalt not* COVET.

Queſt. 2. *What is* covetouſneſs?

Anſw. It is an exceſſive and irregular deſire of theſe worldly goods which we have not, Prov. i. 19. and which God in his providence does not ſee meet that we ſhould have, Pſal. lxxv. 6. 7.

Queſt. 3. *How doth the* exceſs *of an avaritious mind diſcover itſelf?*

Anſw. By ſuch an inſatiable thirſt after worldly gain, as can never be ſatisfied, Prov. xxx. 15.

Queſt. 4. *Wherein conſiſts the* irregularity *of covetouſneſs?*

Anſw. In the deſire of worldly goods which are *in the poſ-*

ſeſſion of our neighbour, and even ſometimes *as they are his*, 1 Kings xxi. 2.

Queſt. 5. *How doth the covetouſneſs of the heart diſcover itſelf?*

Anſw. By [*diſcontentment with our own eſtate*], and [*envying or grieving at the good of our neighbour.*]

Queſt. 6. *What is* [diſcontentment with our own eſtate]?

Anſw. It is to murmur and fret at our preſent condition in the world, as being worſe than, we think, ſhould fall to our ſhare, or than we are expecting and looking for, 2 Kings vi. 33.

Queſt. 7. *What is the* aggravation *of this ſin?*

Anſw. It argues an unwillingneſs to be at God's diſpoſal, Pſal. xii. 4.; an eſteeming ourſelves more competent judges than he, of what is beſt for us, 1 Kings i. 5.; and it is, in effect, an uſurping the throne of God, and taking his government into our own hands, Exod. v. 2.

Queſt. 8. *What are the proper* remedies *againſt it?*

Anſw. The only ſovereign remedy, is to give Chriſt the pre-eminence in our hearts, Pſal. lxxiii. 25.; for then we will undervalue all time-things, in compariſon of him, Pſal. lxxvi. 4.

Queſt. 9. *What is* [envying or grieving at the good of our neighbour]?

Anſw. It is to repine and grudge at his proſperous circumſtances, Neh. ii. 10. or any ſuperior endowment or privilege he is poſſeſſed of above ourſelves, Pſal. cxii. 9. 10.

Queſt. 10. *What is the* evil *of this ſin?*

Anſw. It waſtes and conſumes the body, Prov. xiv. 30. *Envy* is *the rottenneſs of the bones*; and it is fertile of *confuſion, and every evil work*, Jam. iii. 16.

Queſt. 11. *What is the* ſource *or* ſpring *of covetouſneſs?*

Anſw. The [*inordinate motions and affections*] that are in our ſouls.

Queſt. 12. *What do you underſtand by the* [inordinate motions and affections] *here forbidden?*

Anſw. Not only the unlawful purpoſes, intentions, and deſires, that are actually formed in the heart, but even the *firſt riſings* and *ſtirrings* of corruption in the ſoul, which are antecedent to the conſent of the will, Gen. vi. 5.

Queſt. 13. *Are not the vicious luſts and deſires that are*

formed

formed *and* conſented to *in the heart, forbidden in other commandments of the ſecond table, as well as in this?*

Anſw. Yes; as appears from our Saviour's expoſition of the *ſeventh* commandment, Matth. v. 28. *But I ſay unto you, Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.*

Queſt. 14. *How then is this commandment* diſtinguiſhed *from others, which forbid heart-ſins equally with it?*

Anſw. This commandment *levelleth particularly* at the *root* of all ſin, namely, *habitual luſt*, or corruption of nature, together with the *very firſt motions* or *ſtirring* thereof, and eſpecially as theſe are contrary to the love of our neighbour; whereas other commandments chiefly reſpect ſuch ſecret and heart-ſins, as are *actually committed*, though not known to the world.

Queſt. 15. *How doth it appear, that this commandment* levelleth particularly *at habitual luſt, or the root of all ſin?*

Anſw. Becauſe ſince other commandments chiefly forbid heart-ſins *actually formed*, this commandment muſt forbid the *very riſe* of them, or the leaſt *bias* and inclination to evil; otherwiſe it would not be diſtinct from the reſt, nor would the law be abſolutely perfect.

Queſt. 16. *Doth not the apoſtle James diſtinguiſh between* luſt *and* ſin, *chap.* i. 15. When luſt hath conceived, it bringeth forth ſin; *and will it not from thence follow, that luſt, or corruption of nature, is not properly* ſin, *and conſequently not forbidden in this commandment?*

Anſw. The apoſtle diſtinguiſhes between *luſt* and *ſin* no otherwiſe than betwixt a *corrupt principle* and the *act* which it produces; both which are hateful to God, and contrary to his law.

Queſt. 17. *If luſt, or corruption of nature, cannot be remedied, or extirpated by any preſcription in the divine law, why is it at all prohibited?*

Anſw. It is nevertheleſs prohibited, both becauſe contrary to the nature of God, and as a mean to reprove and humble us for it, Rom. vii. 9.

Queſt. 18. *What is the* difference *betwixt* human *and* divine *laws on this head?*

Anſw. Human laws reſpect only *overt*, or *open acts* of ſin, but divine laws reſpect likewiſe the internal inclination and diſpoſition which perſons have to commit it, Pſal. lxvi. 18.

Queſt. 19. *What is the opinion of the* Papiſts *concerning the prohibition of habitual luſt?*

Anſw. They pretend that the law of God only reſpects the corruption of our *actions*, but not the *habit* or *principle* from whence they proceed.

Queſt. 20. *How are they refuted?*

Anſw. From the *ſpirituality* of the law, which extends to the motions of the heart, as well as to the actions of the life, Rom. vii. 14. 23.

Queſt. 21. *If the firſt motions of corruption are not entertained, but preſently curbed and reſtrained, why are they prohibited as ſinful?*

Anſw. Becauſe however ſoon they are curbed or reſtrained, yet having once a being in the ſoul, they cannot but leave a ſtain and pollution behind them, contrary to the holineſs and purity required in the law, Jam. i. 14.

Queſt. 22. *Who are they that are* ſenſible *of theſe inordinate motions and affections of the heart, and are* humbled *for the ſame?*

Anſw. None properly but the regenerate; as is evident from the inſtance of the apoſtle, who ſays of himſelf, after his converſion, *I had not known luſt, except the law had ſaid, Thou ſhalt not covet*, Rom. vii. 7.

Queſt. 23. *What is the* apoſtle's meaning *in theſe words?*

Anſw. It is, as if he had ſaid, I had not known this ſtrong propenſity that is in my heart to all manner of ſin, even before it be conſented unto, or deliberately committed; unleſs the Spirit of God had diſcovered it unto me, in this precept of the law forbidding the ſame.

Queſt. 24. *How doth this* propenſity *to ſin* evidence *itſelf?*

Anſw. In that no ſooner is the object preſented, than preſently there is an inordinate motion and affection of the heart after it. The combuſtible matter within, catches fire at the very firſt ſpark of temptation, Joſh. vii. 21.

Queſt. 25. *What may we* learn *from the general ſcope of this, and all the other commandments?*

Anſw. That though we could forbear the evil, and do the good contained in every commandment, it would not be ſufficient, except we did it for the Lord's ſake, out of love to him, and regard to his authority, Ezek. xx. 19.

82. QUEST. *Is any man able perfectly to keep the commandments of God?*

ANSW. No mere man, ſince the fall, is able, in this life, perfectly to keep the commandments of God, but doth daily break them, in thought, word, and deed.

Queſt. 1. *What is it* [perfectly to keep the commandments of God]?

Anſw. It is, from a nature perfectly holy, to yield conſtant and uninterrupted obedience unto them, both in heart and life, Matth. xxii. 37. 39.

Queſt. 2. *Was ever any man, in this world, able to keep the commandments of God* in this manner?

Anſw. Yes: Adam, before his fall, was able to give perfect obedience to them all, Eccl. vii. 29.—*God made man upright.*

Queſt. 3. *Whether was Adam's ability to keep the commandments of God* concreated *with him; or, was it a* ſuperadded *gift?*

Anſw. It was *concreated* with him, as being made after the image of God, Gen. i. 27.

Queſt. 4. *Was none*, ſince the fall, *able to keep them perfectly?*

Anſw. [*No mere man*] was ever able to do it, ſince that time, Rom. iii. 9. 10.

Queſt. 5. *What do you underſtand by a* [mere man]?

Anſw. One who is *no more* than a man: and all Adam's family, deſcending from him by ordinary generation, are but *mere men*, Acts xvii. 26.

Queſt. 6. *Why is the limitation of* no mere man *inſerted in the* anſwer?

Anſw. That CHRIST might be excepted, who is *infinitely more* than a man, being IMMANUEL, *God with us*, Matth. i. 23.

Queſt. 7. *Why ſhould* HE *be excepted?*

Anſw. Becauſe he not only yielded perfect obedience to the law in our nature, but an obedience *meritorious of life* for all his ſpiritual ſeed, Matth. iii. 15. Rom. v. 17. 19.

Queſt. 8.

Queſt. 8. *Do not the* ſaints, in this life, *keep the commandments of God perfectly?*

Anſw. No: *For there is not a juſt man upon the earth, that doth good, and ſinneth not,* Eccl. vii. 20.

Queſt. 9. *Will they ever be capable of doing it?*

Anſw. Yes; when they come to heaven, where they are *made perfect,* Heb. xii. 23.; and where *the former things are paſſed away,* Rev. xxi. 4.

Queſt. 10. *Why are they not able perfectly to keep them* [in this life]?

Anſw. Becauſe of the remains of corruption cleaving to every one of them, while in this world, Rom. vii. 23.; and from which they long to be delivered, verſ. 24.

Queſt. 11. *But may not* grace *received, in this life, enable them to keep the commandments of God perfectly?*

Anſw. There is no promiſe of any ſuch grace, nor would it be conſiſtent with the gradual nature of ſpiritual growth, in regard the ſaints do not arrive at their full ſtature till they come to glory, 1 Theſſ. iii. 13.

Queſt. 12. *How doth it appear from ſcripture, that the ſaints cannot attain perfection in this life?*

Anſw. The ſcripture expreſsly affirms, that *in many things* they *offend all,* Jam. iii. 2. And it records the failings and infirmities of the moſt eminent of them that ever lived, ſuch as, Abraham, Gen. xx. 2.; Moſes, Pſal. cvi. 33.; David, 2 Sam. xi. 4. 15.; Peter, Matth. xxvi. 72. 74.; and many others.

Queſt. 13. *Do not the ſaints themſelves ingenuouſly acknowledge, that they cannot attain perfection while here?*

Anſw. Yes: Job ix. 20.—*If I ſay, I am perfect, it ſhall alſo prove me perverſe.* Paul likewiſe, Phil. iii. 12. *Not as though I had already attained, or were already perfect.*

Queſt. 14. *But is it not ſaid, that Noah,* Gen. vi. 9. *Hezekiah, If.* xxxviii. 3. *and Job, chap.* i. 8. *were each of them perfect?*

Anſw. The perfection aſcribed to them, is only *comparative;* that is, they were more holy and circumſpect than many others: but it cannot be underſtood of *abſolute* perfection, in regard their ſins and blemiſhes ſtand alſo upon record; Noah, for drunkenneſs, Gen. ix. 21.; Hezekiah, for ingratitude, 2 Chron. xxxii. 25.; and Job, for ſome degrees of impatience under the rod, chap. iii.

Queſt. 15.

Queſt. 15. *If the ſaints cannot attain perfection in this life, why is it ſaid, that they do not commit ſin,* 1 *John* iii. 9. Whoſoever is born of God, doth not commit ſin?

Anſw. The meaning is, they do not take pleaſure and delight in ſin, nor make a trade of it, as unregenerate perſons do, who are therefore called *the workers of iniquity,* Pſal. cxxv. 5.

Queſt. 16. *Is not the perfection of* ſincerity *attainable by the ſaints?*

Anſw. They may attain to a very high and eminent degree of ſincerity, in this world, Pſal. xviii. 23. 2 Cor. i. 12.; but the abſolute perfection of this, or any other grace, is not to be expected by them, till they come to heaven, 1 Cor. xiii. 12.

Queſt. 17. *Will they not be accepted upon ſuch ſincerity as they can attain to, though ſhort of the perfection required in the law?*

Anſw. Their acceptance before God is not founded on their ſincerity, or any other branch of their ſanctification; but ſolely in their juſtification, whereby *the righteouſneſs of the law* is fulfilled in them, in virtue of the ſurety-righteouſneſs imputed unto them, Rom. viii. 4.; and thus they are *accepted in the Beloved,* Eph. i. 6.

Queſt. 18. *Since none of mankind is able, in this life, perfectly to keep the commandments of God;* how often *doth the* anſwer *ſay that they break them?*

Anſw. It ſays that they break them [*daily*], or continually, Gen. vi. 5.

Queſt. 19. *Wherein do they* daily *break them?*

Anſw. They do it [*in thought, word, and deed*].

Queſt. 20. *Is there any other poſſible way of breaking the commandments of God?*

Anſw. No: there is no other poſſible way of breaking them, (as to actual tranſgreſſion), than either in our thoughts, words, or deeds; and our doing ſo, in all theſe reſpects, ſhews the juſtice of that charge which the Lord has againſt every one of us, Jer. iii. 5.—*Behold, thou haſt done evil things as thou couldſt.*

Queſt. 21. *How do we break the commandments of God in our* THOUGHTS?

Anſw. When our thoughts are ſinfully employed, either with reference to God, ourſelves, or our neighbours.

Queſt. 22.

Queſt. 22. *When are our thoughts ſinfully employed about* God?

Anſw. When they are entertaining unworthy and unbecoming notions and conceptions of him, Pſal. l. 21. and xciv. 7.; ſuch as reflect diſhonour upon his perfections and providence, Zeph. i. 12.; or ſuch as are inconſiſtent with the diſcovery he has made of himſelf, as being *in Chriſt reconciling the world to himſelf*, 2 Cor. v. 19.

Queſt. 23. *When are our thoughts ſinfully exerciſed about* ourſelves?

Anſw. When they are gratifying our pride, Obad. verſ. 3. ambition, Iſ. xiv. 13. 14. and ſelf-applauſe, Rom. xii. 3.

Queſt. 24. *When are they ſinfully employed about our* neighbours?

Anſw. When they are meditating and indulging envy, Gen. iv. 15. reproach, Jer. xx. 10. or revenge againſt them, Gen. xxvii. 41.

Queſt. 25. *What is the aggravating evil and malignity of ſinful thoughts?*

Anſw. The evil and malignity of them conſiſts in this, that they are the immediate ſource and ſpring from whence all our ſinful words and deeds do flow; *for out of the abundance of the heart the mouth ſpeaketh*, Matth. xii. 34.

Queſt. 26. *What is the proper remedy and antidote againſt ſinful thoughts?*

Anſw. The Spirit's taking the things of Chriſt, and ſhewing them unto us, John xvi. 14. whereby they will become the ſubject-matter of our meditation and higheſt eſteem; *for where* the *treaſure is, there will* the *heart be alſo*, Matth. vi. 21.

Queſt. 27. *How do men break the commandments of God by their* WORDS?

Anſw. When, beſides idle and unprofitable words, Matth. xii. 36. they utter ſuch as are more directly diſhonouring to God, Pſal. lxxiii. 9. 11. and hurtful and prejudicial to themſelves and others, Pſal. cxl. 3.

Queſt. 28. *How do they break them by their* DEEDS?

Anſw. When theſe ſins are committed, which have been conceived in the thought, and uttered by the tongue, being inconceivably moe than can be condeſcended upon, *for innumerable evils have compaſſed* us *about*, Pſal. xl. 12.

Queſt. 29.

Queſt. 29. *What may we* learn *from man's inability to keep the commandments perfectly in this life?*

Anſw. That we muſt be wholly beholden to the free grace of God, for ſalvation and eternal life, Tit. iii. 5. and not to any thing in ourſelves, who are, at beſt, but *unprofitable ſervants*, Luke xvii. 10.

83. QUEST. *Are all tranſgreſſions of the law equally heinous?*

ANSW. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more heinous in the ſight of God than others.

Queſt. 1. *What do you underſtand by ſome ſins being* [more heinous] *than others?*

Anſw. That they are more abominable, hateful, and offenſive to God than others are, Ezek. viii. 6. 13. 15.

Queſt. 2. *Are not all ſins hateful and offenſive to God?*

Anſw. Yes: but not equally ſo, Matth. vii. 3. *Why beholdeſt thou the* MOTE *that is in thy brother's eye, but conſidereſt not the* BEAM *that is in thine own?*

Queſt. 3. *How doth it appear that all ſins are not equally offenſive to God?*

Anſw. From the different degrees of punniſhment that ſhall be inflicted in the other world, Matth. xi. 22. *But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon in the day of judgment, than for you.* See alſo Luke xii. 47. 48.

Queſt. 4. *In* whoſe ſight *are ſome ſins more heinous than others?*

Anſw. [*In the ſight of God*], who is the beſt judge of the heinouſneſs of ſins, Job xxxvi. 9.

Queſt. 5. *In what reſpects are ſome ſins more heinous in the ſight of God than others?*

Anſw. Some are more heinous [*in themſelves*], and ſome are ſo [*by reaſon of ſeveral aggravations*].

Queſt. 6. *What is it for ſins to be heinous* [in themſelves]?

Anſw. It is to be heinous in their *own nature*, though no other aggravating circumſtance ſhould attend them.

Queſt. 7. *How are theſe ſins, that are in their own nature more heinous than others, commonly ranked?*

Anſw. Sins committed more immediately againſt God, or the firſt table of his law, are more heinous in their own nature, than ſins committed more immediately againſt man, or any precept of the ſecond table. Likewiſe, ſome ſins againſt the ſecond table, are more heinous in themſelves, than other ſins againſt the ſaid table.

Queſt. 8. *What examples are uſually given of both theſe?*

Anſw. Blaſphemy againſt God is more heinous, in its own nature, than defaming, or ſpeaking evil of our neighbour, 1 Sam. ii. 25.: and adultery is more heinous than theft, Prov. vi. 30. to the end of the chapter.

Queſt. 9. "*What are thoſe* [aggravations] *that make ſome "ſins more heinous than others?*"

Anſw. "Sins receive their aggravation, 1. From the per- "ſons offending. 2. From the parties offended. 3. From "the nature and quality of the offence. 4. From the cir- "cumſtances of time and place *."

Queſt. 10. *How may the perſons* OFFENDING *be viewed?*

Anſw. They may be viewed, either as to their age, gifts, or office.

Queſt. 11. *What aggravation ariſes from the* age *of the perſons offending?*

Anſw. If perſons are advanced in years, whereby they may be ſuppoſed to have more experience, their ſins are more highly aggravated, than if committed by children, or ſuch as are raw and unexperienced, Job xxxii. 7.

Queſt. 12. *How are ſins aggravated from the* gifts *of the perſons offending?*

Anſw. If the offenders have been eminent for their profeſſion, 2 Sam. xii. 14. or have had a larger meaſure of gifts, 1 Kings xi. 9. or grace, Jam. iv. 17. conferred upon them, their ſins will be proportionably aggravated beyond others, who have not been ſo privileged.

Queſt. 13. *How are ſins aggravated from the* office, *or* ſtation, *in which perſons offending may be placed?*

Anſw. If the perſons, who give the offence, be in an eminent ſtation in the world, or veſted with any office in the church, Jer. xxiii. 11. 14. or in the ſtate, 1 Kings xiv. 16.;

* Larger Cat. Queſt. 151.

their

their ſins cannot but be of a deeper tincture and dye, becauſe their example is more likely to be followed by others, Jer. xxiii. 14.

Queſt. 14. *How do ſins receive their aggravation from the parties* OFFENDED?

Anſw. If committed "immediately againſt God, his attri-"butes and worſhip; againſt Chriſt, and his grace; againſt "the holy Spirit, his witneſs and working; againſt ſupe-"riors, and ſuch as we ſtand eſpecially related and engaged "unto; againſt any of the ſaints, particularly weak bre-"thren;—and the common good of all or many *."

Queſt. 15. *On what account is ſin aggravated, as being committed* immediately againſt God, his attributes and worſhip?

Anſw. In as much as it is a doing evil *in his ſight*, Pſal. li. 4.; is a deſpiſing of *the riches of his goodneſs*, Rom. ii. 4.; and an undervaluing his ordinances, Mal. i. 8. and the glory he has ſtamped upon them, verſ. 14.

Queſt. 16. *Wherein conſiſts the heinouſneſs of ſin, as being* againſt Chriſt, and his grace?

Anſw. In its being a ſlighting and contemning the only remedy which infinite wiſdom has provided for our malady, Acts iv. 12.: and ſurely there can be no eſcaping, if we *neglect ſo great ſalvation*, Heb. ii. 3.

Queſt. 17. *How is ſin aggravated by its being committed* againſt the holy Spirit, his witneſs and working?

Anſw. In as much as it is a rejecting his teſtimony *without us* in the word, John xv. 26. and a quenching his motions and operations *within us*, 1 Theſſ. v. 19.

Queſt. 18. *What aggravation doth ſin receive, as being committed* againſt ſuperiors, and ſuch as we ſtand eſpecially related and engaged unto?

Anſw. In ſo far as ſin is committed againſt any of theſe, it is a violation of the moſt ſacred bonds, both of nature, Prov. xxx. 17. and gratitude, Pſal. lv. 12. 13.

Queſt. 19. *How is it aggravated as being committed* againſt the ſaints, particularly weak brethren?

Anſw. As being committed againſt the ſaints, it is a contempt of the image of God in them, Luke x. 16; and as againſt weak brethren, it is laying a ſtumbling-block before

* Larger Cat. Queſt. 151. § 2.

them, whereby they may be inſnared and fall, 1 Cor. viii. 12.

Queſt. 20. *Who are they that ſin* againſt the common good of all men, or many of them?

Anſw. They are ſuch as do what in them lies to hinder the propagation of the goſpel, where *it is not*, and to mar the ſucceſs of it where *it is*, 1 Theſſ. ii. 15. 16.; there being nothing that tends more to the common good of all men, than *the word of this ſalvation* being ſent among them, Acts xiii. 26.

Queſt. 21. *What is the aggravation of this ſin?*

Anſw. It makes thoſe, who are guilty of it, bear the neareſt reſemblance they can, unto the devil, who aims at nothing more than the ruin and deſtruction of mankind, 1 Pet. v. 8.

Queſt. 22. *How are ſins aggravated from the* NATURE *and* QUALITY *of the offence?*

Anſw. They are much aggravated, "if the offence be "againſt the expreſs letter of the law; break many com-"mandments;—if it break forth in words and actions;—"admit of no reparation; if againſt—conviction of con-"ſcience;—if done deliberately,—obſtinately, and with de-"light *."

Queſt. 23. *Why is the offence ſaid to be aggravated, from being committed* againſt the expreſs letter of the law?

Anſw. Becauſe in this caſe, there can remain no manner of doubt about the ſinfulneſs of the action; and therefore it muſt be a ſinning with the greateſt boldneſs and preſumption, Rom. i. 32.

Queſt. 24. *What aggravation is there in* breaking many commandments *at once?*

Anſw. The ſin hereby becomes a complicated offence, containing many crimes in the boſom of it; like David's ſin in the matter of Uriah, 2 Sam. xii. 9.

Queſt. 25. *How is ſin aggravated by* breaking forth in words and actions?

Anſw. Sinful words and actions reflect a more public diſhonour on God, Matth. v. 22. and do greater injury to men, Mic. ii. 1. than if they were latent only in the thought.

* See moe particulars on this head, Larger Cat. Queſt. 151. § 3.

Queſt. 26.

Queſt. 26. *What aggravation is there in theſe ſins which* admit of no reparation?

Anſw. Their admitting of no reparation, cannot miſs to aggravate them in the very nature of things; thus murder or adultery cannot but be more heinous than theft, becauſe there may be reſtitution of one kind or other for theft, Lev. vi. 4. 5. but nothing can compenſate the taking away the life of another, Numb. xxxv. 31. or the violation of the marriage-bed and covenant, Prov. vi. 35.

Queſt. 27. *What is the aggravation of ſinning againſt* convictions of conſcience?

Anſw. This kind of ſinning is an offering violence to ourſelves, contrary to the checks of that judge and reprover which every one has in his own breaſt, Rom. i. 32.

Queſt. 28. *What is the evil of ſinning* deliberately, obſtinately, and with delight?

Anſw. It argues a giving a kind of defiance to the Almighty, Exod. v. 2.; a rooted hatred of him, Rom. viii. 7.; and a ſtrong evidence of judicial blindneſs and hardneſs of heart, Zech. vii. 11. 12.

Queſt. 29. *What aggravation do ſins receive from the* circumſtance *of* TIME?

Anſw. They are more heinous, if committed on the Lord's day, Jer. xvii. 27. or on days occaſionally ſet apart for faſting or thankſgiving, Iſ. xxii. 12. 13. than at other times.

Queſt. 30. *How are ſins aggravated from the* circumſtance *of the* PLACE *in which they are committed?*

Anſw. An offence is more heinous, if it is done in a land of goſpel-light, Iſ. xxvi. 10.; or if it is committed "in pu-"blic, or in the preſence of others, who are thereby likely "to be provoked or defiled, 2 Sam. xvi. 22. *"

Queſt. 31. *What* improvement *ſhould we make of this doctrine of* ſin in its aggravations?

Anſw. To be more humbled and abaſed before the Lord, under a ſenſe of our ſins thus aggravated, Ezra ix. 6.; and likewiſe ſo much the more to admire the riches of pardoning mercy, as extended to the very chief of ſinners, 1 Tim. i. 13. 15.

* Larger Cat. Queſt. 151 § 4.

84. QUEST. *What doth every ſin deſerve?*

ANSW. Every ſin deſerveth God's wrath and curſe, both in this life, and that which is to come.

Queſt. 1. *What do you underſtand by the* deſert *or* demerit *of ſin?*

Anſw. It is that in the nature of ſin, which of itſelf deſerves all that wrath and curſe, which God in his infinite juſtice has entailed upon it, Gal. iii. 10.

Queſt. 2. *What is it in the nature of ſin, which,* of itſelf, *deſerves this wrath and curſe?*

Anſw. It is the oppoſition, and contrariety thereof to the holineſs of God expreſſed in his law, Hab. i. 13.; which is the very thing that conſtitutes the enormity, or heinouſneſs of it, Jer. xliv. 4.

Queſt. 3. *Can* wrath *be aſcribed unto God, as it is a* paſſion?

Anſw. No: for all paſſions, properly ſpeaking, are inconſiſtent with God's abſolute unchangeableneſs, Mal. iii. 6. and independency, Acts xiv. 15.

Queſt. 4. *What then is to be underſtood by* [God's wrath]?

Anſw. That moſt pure and undiſturbed act of his will, which produces moſt dreadful effects againſt the ſinner, Iſ. xxxiii. 14.

Queſt. 5. *What are theſe dreadful effects, which the wrath of God produces againſt the ſinner?*

Anſw. All the miſeries of this life, death itſelf, and the pains of hell for ever *.

Queſt. 6. *Is the deſert of ſin ſeparable from the nature of it?*

Anſw. No: becauſe ſin being the very oppoſite of God's holy nature, and righteous law, cannot but deſerve his wrath and curſe, Rom. vi. 23.

Queſt. 7. *If every ſin deſerves God's wrath and curſe, muſt not the ſins of* believers *deſerve the ſame likewiſe?*

Anſw. Whatever be the deſert of their ſin, their *perſons*

* All which ſee explained, PART I. on the *Miſery of man's natural ſtate.*

can

can never be expoſed, or liable to God's vindictive wrath, either in this life, or that which is to come, Zeph. iii. 17. Hoſ. xiii. 14.

Queſt. 8. *Why cannot the* perſons *of believers be liable to the wrath and curſe of God?*

Anſw. Becauſe of their union with Chriſt, Rom. viii. 1. who has fulfilled all righteouſneſs for them, verſ. 33. 34.; or anſwered all demands of law and juſtice in their room and ſtead, chap. iv. 25.

Queſt. 9. *What do the* Papiſts *mean by* venial *ſins?*

Anſw. Such ſins as are in their own nature ſo ſmall and trivial, that they do not deſerve eternal puniſhment.

Queſt. 10. *Are there any ſins in this ſenſe,* venial?

Anſw. By no means: for the leaſt ſin, being committed againſt a God of infinite perfection, muſt, on that account, be objectively infinite, and conſequently deſerve an infinite puniſhment, 2 Theſſ. i. 9.

Queſt. 11. *May not ſmaller offences be atoned for, by human ſatisfactions or penances?*

Anſw. "Even the leaſt ſin—cannot be expiated, but by "the blood of Chriſt, Heb. ix. 22. 1 Pet. i. 18. 19. *"

Queſt. 12. *What may we* learn *from the deſert of ſin?*

Anſw. The amazing love of God, in transferring the guilt and puniſhment of ſin, upon the glorious Surety, making *him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him,* 2 Cor. v. 21.

85. QUEST. *What doth God require of us, that we may eſcape his wrath and curſe due to us for ſin?*

ANSW. To eſcape the wrath and curſe of God due to us for ſin, God requireth of us faith in Jeſus Chriſt, repentance unto life, with the diligent uſe of all the outward means whereby Chriſt communicateth to us the benefits of redemption.

* Larger Cat. Queſt. 152. See the neceſſity of a ſatisfaction proved, PART I. on *Chriſt's prieſtly office.*

Queſt. 1.

Queſt. 1. *What weighty argument or motive, (amongſt many others), doth the ſcripture afford, for eſſaying the practice of what* [God requireth of us]?

Anſw. That though we are injoined, to *work out* our *own ſalvation with fear and trembling*; yet, we are at the ſame time aſſured, that *it is God which worketh in us, both to will and to do, of his good pleaſure*, Phil. ii. 12. 13.

Queſt. 2. *Does God require any thing of us in point of duty, without promiſing ſuitable furniture, for the performance thereof?*

Anſw. No; for he has ſaid, *I will—cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them*, Ezek. xxxvi. 27.

Queſt. 3. *Can we* [eſcape the wrath and curſe of God due to us for ſin], *by* any thing we can do of ourſelves?

Anſw. No ſurely; for *all our righteouſneſſes are as filthy rags*, Iſ. lxiv. 6.; and, *by the works of the law, ſhall no fleſh be juſtified*, Gal. ii. 16.

Queſt. 4. *Why then doth the* anſwer *ſay, that to eſcape the wrath and curſe of God, due to us for ſin*, [God requireth of us, faith in Jeſus Chriſt, repentance unto life, and a diligent uſe of all the outward means]?

Anſw. Becauſe, though theſe duties, as performed by us, can neither give a title to, or poſſeſſion of eternal life; yet God appoints and requires them, both as they are MEANS of conveying and improving the ſalvation purchaſed, 1 Cor. i. 21. and likewiſe, as they are EVIDENCES of our intereſt therein, when conveyed, John vi. 47.

Queſt. 5. *Why doth God require* [faith in Jeſus Chriſt], *as the ſovereign means for eſcaping his wrath and curſe?*

Anſw. Becauſe there is *ſalvation* in no *other*; *there* being *none other name under heaven, given among men, whereby we muſt be ſaved*, Acts iv. 12.

Queſt. 6. *What encouragement have we, to eſſay* believing in Jeſus Chriſt?

Anſw. There cannot be a greater encouragement than this, that *faith is the gift of God*, Eph. ii. 8.; and accordingly the promiſe runs, *I will ſay, It is my people, and they ſhall ſay, The Lord is my God*, Zech. xiii. 9.

Queſt. 7. *Why is* [repentance unto life] *required?*

Anſw. Becauſe it is the inſeparable fruit and effect of faith

or

or believing, Zech. xii. 10.—*They ſhall look upon me whom they have pierced, and they ſhall mourn for him.*

Queſt. 8. *What encouragement have ſinners of mankind, privileged with goſpel-light, to look for, or expect this bleſſing of* repentance unto life, *which God requires of them?*

Anſw. They are warranted to expect it on this ground, that as Chriſt has *received gifts for men*, Pſal. lxviii. 18. ſo, *him hath God exalted with his right hand, to be a Prince and a Saviour, for to* GIVE *repentance to Iſrael*, Acts v. 31.

Queſt. 9. *Why doth God require of us* [the diligent uſe of all the outward means, whereby Chriſt communicateth to us the benefits of redemption]?

Anſw. Becauſe a neglect or contempt of the means of divine appointment, for communicating the benefits of redemption, is, in the ſight of God, the ſame thing, as a neglect or contempt of theſe ineſtimable benefits themſelves, Luke x. 16.—*He that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.*

Queſt. 10. *Can our believing, repenting, and diligent uſing of means, as they are acts of ours, be* the procuring cauſe *of our eſcaping wrath, or founding our title to life and ſalvation?*

Anſw. No; for, *by the deeds of the law, there ſhall no fleſh be juſtified in his ſight*, Rom. iii. 20. Our ſecurity from wrath, and title to heaven, are founded on the imputation of the ſurety-righteouſneſs alone, Iſ. xlv. 25.

Queſt. 11. *What would be the conſequence, of making our faith, repentance, and good works, the procuring cauſe of our eſcaping the wrath and curſe of God due to us for ſin?*

Anſw. This would be a ſetting aſide the ſatisfaction of Chriſt, and making a ſaviour of our duties; than which, nothing could nail us more effectually down under the curſe, Gal. iii. 10. *As many as are of the works of the law, are under the curſe.*

Queſt. 12. *Have unbelieving and impenitent ſinners any warrant to conclude, that they have eſcaped the wrath and curſe of God, due to them for ſin?*

Anſw. No ſurely; for *he that believeth not, is condemned already*, John iii. 18.: and our Lord ſays, *Except ye repent, ye ſhall all likewiſe periſh*, Luke xiii. 3.

Queſt. 13. *Is our eſcaping the wrath and curſe of God,*

ſuſpended *on the* condition *of our faith, repentance, and diligent uſe of the outward means?*

Anſw. No; for, if any promiſed bleſſing were ſuſpended upon the condition of our perſonal obedience, it would be the very *form* of the covenant of works, Rom. x. 5. *Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth theſe things, ſhall live by them.*

Queſt. 14. *When do carnal and unregenerate men, turn the diſpenſation of the covenant of grace, into the* form of the covenant of works?

Anſw. When they ſeparate the duties of faith, repentance, and the diligent uſe of the means, from the promiſes of the covenant, and hope to make themſelves accepted with God, by their perſonal performance of theſe duties, Rom. x. 3.

Queſt. 15. *What* CONNECTION *have faith, repentance, and the uſe of outward means, with ſalvation?*

Anſw. They have the connection of APPOINTED MEANS, preſcribed by God himſelf, which, by his bleſſing, are ſubſervient for ſuch a valuable end; being themſelves a part of ſalvation, and evidences thereof, 2 Theſſ. ii. 13.

Queſt. 16. *How are the* means *of ſalvation uſually diſtinguiſhed?*

Anſw. Into *internal* and *external.*

Queſt. 17. *What are the* internal *means?*

Anſw. Faith and repentance, with the other graces that accompany or flow from them.

Queſt. 18. *Why called* internal, *or inward?*

Anſw. Becauſe they are wrought in the hearts of the elect, by the Spirit of God, as the fruits and effects of Chriſt's purchaſe and mediation, Zech. xii. 10.

Queſt. 19. *What are the* external, *or outward means?*

Anſw. They are the *ordinances* of divine inſtitution and appointment; ſuch as, the word, ſacraments, and prayer.

Queſt. 20. *How is* faith *in Jeſus Chriſt* connected *with ſalvation?*

Anſw. As it is the *hand* that receives Chriſt and his righteouſneſs, as the *all* of our ſalvation, Pſal. lxviii. 31. John i. 12.

Queſt. 21. *How is* repentance *unto life* connected *with ſalvation?*

Anſw. As it conſiſts in that godly ſorrow for ſin, flowing from

from faith, which is both the exerciſe and ornament, (in ſome meaſure), of all the travellers Zion-wards, while in this world, Jer. l. 4. 2 Cor. vii. 11.

Queſt. 22. *How is the* diligent uſe of outward means connected *with ſalvation?*

Anſw. As it is by them that [*Chriſt communicates unto us the benefits of redemption*], Prov. ii. 1.—16.

Queſt. 23. *Could he not communicate the benefits of redemption, without the outward means?*

Anſw. Whatever he *could do*, yet his ordinary method is to honour his own ordinances, as the means of communicating theſe benefits to us, which we are not to expect, but in the uſe of them, Prov. viii. 34. Rom. x. 17.

Queſt. 24. *What* USE *doth God require us to make of the outward means?*

Anſw. He requires us to make [a *diligent uſe*] of them.

Queſt. 25. *What is a* diligent uſe *of the outward means?*

Anſw. It is an embracing every opportunity offered, in providence, for attending upon God in them, looking earneſtly for his bleſſing upon them, by which only, they will be efficacious for our ſpiritual benefit, 1 Cor. iii. 6. 7.

86. QUEST. *What is faith in Jeſus Chriſt?*

ANSW. Faith in Jeſus Chriſt is a ſaving grace, whereby we receive and reſt upon him alone, for ſalvation, as he is offered to us in the goſpel.

Queſt. 1. *What are the ſeveral* kinds *of faith mentioned in ſcripture?*

Anſw. They are theſe *four*; hiſtorical, temporary, the faith of miracles, and ſaving faith.

Queſt. 2. *What is* hiſtorical *faith?*

Anſw. It is a bare aſſent to the truth of what is revealed in the word, without any real affection and regard to the things revealed therein. Such a faith as this, may be found in devils, James ii. 19.; and in wicked men, Acts viii. 13.

Queſt. 3. *Why called* hiſtorical?

Anſw. Not merely becauſe it believes only the hiſtories of the Bible; but becauſe it aſſents to the truths revealed there-

in, as being little or no way concerned in them, or without any particular application of them to the ſoul, Acts xxviii. 26.

Queſt. 4. *What is* temporary *faith?*

Anſw. It is ſuch as, together with an aſſent to the truth of divine revelation, is alſo accompanied with ſome ſlight and tranſient motion upon the affections; which may endure for a while, and then evaniſhes, Matth. xiii. 20. 21.

Queſt. 5. *Has this kind of faith any influence upon the practice?*

Anſw. It may be, for a time, accompanied with an external reformation from ſome groſſer ſins, 2 Pet. ii. 20.

Queſt. 6. *What is the* faith of miracles?

Anſw. It is that peculiar gift, whereby a perſon believes, that, by the power of God, ſomething ſhall be effected by him, which is quite above the power of all natural cauſes, 1 Cor. xiii. 2.

Queſt. 7. *On what occaſion has God beſtowed this faith upon any?*

Anſw. For the confirmation of ſome extraordinary miſſion, or of ſome important article of revealed religion; as the miracles of Moſes under the Old Teſtament, and of the apoſtles under the New.

Queſt. 8. *Was not the faith of miracles, in the days of our Saviour and his apoſtles, conferred upon ſome who were not in a ſtate of ſalvation?*

Anſw. Yes: both the extraordinary gift of the faith of miracles, and the ordinary and common gifts of the Spirit, were conferred upon ſome, who, we are aſſured, will be utterly rejected of God, Matth. vii. 22. 23. *Many will ſay unto me in that day, Lord, Lord, have we not* PROPHESIED *in thy name? and in thy name have* CAST OUT DEVILS? *and in thy name done many* WONDERFUL WORKS? *And then will I profeſs unto them, I never* KNEW *you: depart from me, ye that work iniquity.*

Queſt. 9. *What is* ſaving *and* juſtifying *faith?*

Anſw. It is that faith in Jeſus Chriſt, which is deſcribed in the *anſwer*, "*whereby we receive and reſt upon him alone,* "*for ſalvation,*" &c.

Queſt. 10. *Why is this faith deſcribed in the anſwer, called a* [GRACE]?

Anſw. Becauſe it is the *gift of God*, freely beſtowed upon

on the ſinner, Eph. ii. 8. who has no antecedent worth, value, or good qualification, whereof he can boaſt, 1 Cor. iv. 7.

Queſt. 11. *Why a* [SAVING] *grace?*

Anſw. Becauſe where-ever true faith is, there ſalvation is already begun, which ſhall certainly be conſummated in due time, John iii. 36.

Queſt. 12. *Where is the connection eſtabliſhed betwixt faith and ſalvation?*

Anſw. Faith, being the *gifted hand* that is ſtretched out to receive Chriſt in the promiſe, Pſal. lxviii. 31. cannot but be inſeparably connected with ſalvation; becauſe Chriſt, whom faith receives, is the ALL of our ſalvation, Col. iii. 11.; hence is that promiſe, Mark xvi. 16. *He that believeth —ſhall be ſaved.*

Queſt. 13. *Why is it called faith* [IN JESUS CHRIST]?

Anſw. Becauſe Chriſt is the main, or principal object of ſaving faith, Acts xvi. 31.

Queſt. 14. *Why do you call him the main or principal object of faith?*

Anſw. Becauſe nothing can fill the eye or hand of faith, but Chriſt only, or God in him, Pſal. lxxiii. 25.

Queſt. 15. *How is faith in Jeſus Chriſt* denominated *in the* anſwer?

Anſw. It is called a [RECEIVING], John i. 12. and [RESTING] on him, Pſal. xxxvii. 7.

Queſt. 16. *Are there not other denominations of faith in Chriſt, of the ſame divine authority with theſe mentioned?*

Anſw. Yes; ſuch as, eating, drinking, flying, entering, and many others.

Queſt. 17. *From whence are theſe various denominations of faith derived?*

Anſw. From the different *views* wherein Chriſt is repreſented in the word.

Queſt. 18. *How may the above denominations of faith, be applied to the different views wherein Chriſt is repreſented in the word?*

Anſw. When the *fleſh* and *blood* of Chriſt, (or his incarnation and ſatisfaction), are exhibited as *meat indeed*, and *drink indeed*; faith, in a ſuitableneſs hereunto, is called an *eating* and a *drinking* of the ſame, John vi. 55. 56.: when Chriſt is held forth as a *refuge*; faith is a *flying* to him for ſafety,

ſafety, Heb. vi. 18.: and when he is repreſented as a *door*; faith is an *entering* in by him, John x. 9.

Queſt. 19. *Why is faith, in the* anſwer, *expreſſed by* [RECEIVING]?

Anſw. Becauſe Chriſt, the glorious object of it, is revealed, in ſcripture, under the notion of a *gift*, 2 Cor. ix. 15. preſented to ſuch as are quite poor, and have nothing of their own, Rev. iii. 17. 18.

Queſt. 20. *Can there be a receiving of Chriſt, without a* previous giving *of him?*

Anſw. No: there may indeed be a giving, where there is no receiving, becauſe the gift may be refuſed; but there can be no ſuch thing as a *receiving* of Chriſt, without a giving of him before; for, *a man can receive nothing, except it be given him from heaven*, John iii. 27.

Queſt. 21. *Why is faith called a* [RESTING] *on Chriſt?*

Anſw. Becauſe he is revealed in the word as a firm *foundation*, Iſ. xxviii. 16. on which we may lay the weight of our everlaſting concerns, with the greateſt confidence and ſatisfaction, Pſal. cxvi. 7.

Queſt. 22. *What other ſcripture-expreſſion, is reſting on Chriſt, equivalent unto?*

Anſw. It is the ſame with TRUSTING in him, Iſ. xxvi. 4. or relying on his righteouſneſs and fulneſs, as laid out in the word, for our unanſwerable plea, and inexhauſtible treaſure, chap. xlv. 24.

Queſt. 23. *For what* end *do we receive Chriſt, and reſt upon him?*

Anſw. [*For ſalvation*], Acts xv. 11.

Queſt. 24. *What is the* [ſalvation] *we receive and reſt upon Chriſt for?*

Anſw. It is ſalvation from *ſin*, Matth. i. 21. as well as from *wrath*, 1 Theſſ. i. 10.; conſiſting in a life of holineſs here, as well as of happineſs hereafter. It is ſalvation begun in this life, and conſummated in glory, Rev. iii. 21.

Queſt. 25. *Why are we ſaid to receive and reſt upon Chriſt* [alone] *for this ſalvation?*

Anſw. To exclude every thing elſe but Chriſt himſelf, and his righteouſneſs, as the ground of our confidence before God, and title to eternal life, Acts iv. 12.

Queſt. 26. *What* elſe *do men ordinarily reſt upon for ſalvation?*

Anſw.

Anſw. Upon the general mercy of God; the works of the law; or a mixture of their own works with the righteouſneſs of Chriſt.

Queſt. 27. *Who are they that reſt on the* general mercy *of God?*

Anſw. They who never ſaw the neceſſity of a ſatisfaction to law and juſtice, in order to the honourable egreſs of mercy, according to Exod. xxxiv. 7.

Queſt. 28. *Who are they who reſt on the* works of the law, *as the ground of their confidence?*

Anſw. Such as have never been convinced, that the demands of the law are utterly above their reach, Gal. iii. 12.

Queſt. 29. *Who are they that are for* blending *or* mixing *their own works, with the righteouſneſs of Chriſt, as the ground of their hope?*

Anſw. Such as fooliſhly imagine they can ſupply what is defective in their own obedience, by what Chriſt has done for them, Rom. ix. 31. 32.

Queſt. 30. *Whereunto doth our Lord reſemble this practice?*

Anſw. To the putting *a piece of new cloth unto an old garment*, whereby *the rent is made worſe*, Matth. ix. 16.

Queſt. 31. *Are not the very expreſſions of* receiving *and* reſting *on Chriſt, deſigned to exclude the works of the law, from being any part of the ground of our hope of ſalvation?*

Anſw. Yes; for, when a poor man receives his alms, or a weary man ſits down, and reſts him; none of them can, in any propriety of ſpeech, be ſaid to *work*.

Queſt. 32. *Upon what* warrant *do we receive and reſt upon him for ſalvation?*

Anſw. Upon the warrant of his being [*offered*].

Queſt. 33. *To whom is he* offered?

Anſw. He is offered [*to us*], men and women of Adam's family, in contradiſtinction to the angels that fell, Heb. ii. 16.

Queſt. 34. *Where is this offer made?*

Anſw. [*In the goſpel*].

Queſt. 35. *What is the* [goſpel], *as containing this offer?*

Anſw. It is *good tidings*, Luke ii. 10. or the promiſe of *eternal life*, 1 John ii. 25. to ſinners of mankind, as ſuch, through Jeſus Chriſt our Lord, Prov. viii. 4.

Queſt. 36. *Though the offer of Chriſt to us be* laſt mentioned,

tioned, *in the* anſwer, *yet is it not the* firſt thing *to be believed?*

Anſw. Surely it is: for, unleſs one believe that Chriſt is offered to him as a Saviour, he will never receive and reſt upon him for ſalvation, Rom. x. 14.

Queſt. 37. WHO *offers Chriſt to us in the goſpel?*

Anſw. God, eſſentially conſidered, in the perſon of the Father, makes the *original* or *authentic* goſpel-offer of him, John vi. 32.— *My Father* GIVETH *you the true bread from heaven.*

Queſt. 38. *In what* form, *or* tenor, *doth this* authentic offer *run?*

Anſw. In the form of a *deed of gift*, or grant, wherein he makes over his Son Jeſus Chriſt, unto mankind loſt, that whoſoever of them all ſhall receive this gift, ſhall not periſh, but have eternal life.

Queſt. 39. *In what text of ſcripture (amongſt others) is this grant, or authentic goſpel-offer, contained?*

Anſw. It is expreſſed in ſo many words, John iii. 16. *God ſo loved the world, that he* GAVE *his only begotten Son, that* WHOSOEVER *believeth in him, ſhould not periſh, but have everlaſting life.*

Queſt. 40. *Who are they that offer Chriſt to ſinners in ſubordination to God?*

Anſw. Miniſters of the goſpel, who have a commiſſion from him ſo to do, 2 Cor. v. 19. 20.

Queſt. 41. *What is the* miniſterial *offer?*

Anſw. It is the publiſhing or proclaiming of *Heaven's gift*, or *grant*, to ſinners of mankind, *without exception*, as the foundation of their faith, or warrant to believe, 1 John v. 11.

Queſt. 42. *What would be the conſequence, if there were any* exception *in the authentic goſpel-offer?*

Anſw. The conſequence would be, that no miniſterial offer of Chriſt could be made to the party excepted, more than to the fallen angels.

Queſt. 43. *Doth the* univerſality *of Heaven's grant, and of the miniſterial offer founded thereon, infer an univerſal redemption as to* purchaſe?

Anſw. By no means: it only infers an *univerſal warrant to believe.*

Queſt. 44.

Queſt. 44. *How do you prove that it infers an* univerſal warrant to believe?

Anſw. From this, that if there were not ſuch a gift and grant of Chriſt as warranted *all* to receive him, the unbelieving world could not be condemned for rejecting him, as we find they are, John iii. 18.—*He that believeth not, is condemned already.*

Queſt. 45. *Is there an analogy, or proportion, betwixt our* receiving and reſting *on Chriſt, and the* offer *that is made of him in the goſpel?*

Anſw. Yes: we receive and reſt upon him [AS] he is offered therein, 1 Cor. xv. 11.—*So we preach, and ſo ye believed.*

Queſt. 46. How *is he offered in the goſpel?*

Anſw. He is offered *freely, wholly,* and *particularly.*

Queſt. 47. *How do you prove, that he is offered, and ſhould be received,* freely?

Anſw. From Iſ. lv. 1. *Ho, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price.* Rev. xxii. 17.—*Whoſoever will, let him take the water of life* FREELY.

Queſt. 48. Why *is Chriſt to be received freely?*

Anſw. Becauſe God, out of his ſovereign and matchleſs love, makes a free gift of him to mankind-ſinners, John iii. 16. as being infinitely above all price, Job xxviii. 13.—24.

Queſt. 49. *What are theſe things, which the proud and legal hearts of ſinners bring as a price for Chriſt, who is abſolutely ineſtimable?*

Anſw. Their duties, their good qualifications, their honeſt aims, their ſincere endeavours, and the like.

Queſt. 50. *Why do they preſume to bring ſuch things as theſe?*

Anſw. Becauſe they know not that they are *wretched, and miſerable, and poor, and blind, and naked,* Rev. iii. 17.

Queſt. 51. *What is it to receive Chriſt* wholly?

Anſw. It is to receive him in his perſon, as veſted with all his relative offices, of prophet, prieſt, and king.

Queſt. 52. *Why muſt he be received wholly?*

Anſw. Becauſe there is nothing of Chriſt we can poſſibly want: ſtanding in abſolute need of him, as a prophet, for

inſtruction; as a prieſt, for righteouſneſs; and as a king, for ſanctification, 1 Cor. i. 30.

Queſt. 53. *What is it for a perſon to receive Chriſt* particularly?

Anſw. It is to be verily perſuaded that Chriſt *is his*, upon the grant and offer of him, in the word, to *him* in particular, John vii. 37. and ix. 35.

Queſt. 54. *Is it not ſufficient that a man believe, that the grant and offer of Chriſt is to ſinners of mankind in general?*

Anſw. No: there can be no benefit by a belief of the general offer, without a particular application, or appropriation thereof to the perſon himſelf, 1 Tim. i. 15.

Queſt. 55. *How is this illuſtrated by an example?*

Anſw. It is commonly illuſtrated thus: If a king makes a proclamation of pardon and indemnity to all the rebels within his kingdom; it is plain, that every individual rebel muſt either believe the pardon of his own crime of rebellion in particular, or elſe reject the king's proclamation of grace, and continue in his rebellious practices: there is no midſt.

Queſt. 56. *Is not believing, that an indemnity is offered to rebels* in general, *a midſt betwixt the two?*

Anſw. No: becauſe loyal ſubjects, who need no pardon, may believe that a general indemnity is offered to rebels; and this even rebels themſelves may believe, who yet may reject the benefit of that indemnity, and continue in their rebellion, John v. 40.

Queſt. 57. *Is a belief and perſuaſion of the mercy of God in Chriſt, and of Chriſt's ability and willingneſs to ſave all that come to him, all that is neceſſary to juſtifying faith?*

Anſw. No: becauſe there being no appropriation, or particular application in this perſuaſion, it can be no more than ſuch a faith as devils and reprobates may have; or ſuch as Papiſts and Arminians may ſubſcribe unto, in a conſiſtency with their other errors and hereſies.

Queſt. 58. *What is that appropriating perſuaſion, in the nature of faith, which is neceſſary to anſwer the call and offer of the goſpel?*

Anſw. It is not a perſuaſion that Chriſt is *mine* in *poſſeſſion*, or that I am already in a ſtate of grace; but a perſuaſion that Chriſt is *mine* in the *gift of God*, and *offer* of the goſpel, Zech. xiii. 9.—*I will ſay, It is my people; and they ſhall ſay, The Lord is my God:* and therefore I appropriate to myſelf the

the *common ſalvation*, Acts xv. 11.: or, what did lie before me *in common*, in the goſpel-offer, I take home to my own ſoul in particular, Gal. ii. 20.—*Who loved me, and gave himſelf for me*; believing that I ſhall have life and ſalvation by Chriſt; and that whatever he did, for the redemption of ſinners, he did it for me.

Queſt. 59. *Why is an appropriating perſuaſion (or, a man's being perſuaded that Chriſt is his in particular) neceſſary to the nature of ſaving and juſtifying faith?*

Anſw. Becauſe nothing can relieve the ſinner from the *curſe* of the law, accuſing and condemning him *in particular*, but faith's application of an offered Saviour, as *made a curſe* for him in particular, to deliver him from that *law-curſe*, Gal. iii. 10. 13.

Queſt. 60. *How do you prove, that a particular application of Chriſt is the effectual relief from the curſe of the law, denounced againſt the ſinner in particular?*

Anſw. From this, that the *free gift* is as full unto *juſtification*, as the *offence*, through the law, was unto *condemnation*; for, *as by the offence of one, judgment came upon all men to condemnation; even ſo, by the righteouſneſs of one, the free gift came upon all men to juſtification of life*, Rom. v. 18.

Queſt. 61. *Since an appropriating perſuaſion is neceſſary to the nature of faith, whether is every one that has true faith, always aſſured of his being in a gracious ſtate?*

Anſw. No: for though a believer be perſuaded that Chriſt is *his* in the *promiſe* and *offer* of the goſpel; yet, through the prevalency of remaining corruption, he may frequently *doubt* of his being in a ſtate of grace, or of his preſent title to eternal life, Iſ. xlix. 14.

Queſt. 62. *Is* doubting *then in the nature of faith, becauſe it is incident to the believer?*

Anſw. Doubting can no more be ſaid to be in the nature of faith, becauſe through the prevalence of unbelief and corruption, it ſometimes takes place in the believer, than darkneſs can be ſaid to be in the nature of the ſun, becauſe it is ſometimes eclipſed; for faith and doubting are in their own nature oppoſite, Matth. xxi. 21.—*If ye have faith, and doubt not.*——

Queſt. 63. *Have all true believers the* ſame meaſure *of ſaving faith?*

Anſw. No: ſome are but *of little faith*, Matth. xiv. 31.; whereas others are *ſtrong in faith, giving glory to God*, Rom. iv. 20. Howbeit the loweſt meaſure of true and ſaving faith, is infallibly connected with glory, Matth. xii. 20.

Queſt. 64. *What are the* evidences *of a ſtrong faith?*

Anſw. Truſting to the bare word of a faithful and powerful God, even when the outward courſe of providence ſeems to run againſt the performance of the promiſe, Rom. iv. 19.; a fixed reſolution to wait on the Lord, for the promiſed good which we want, even after ſeeming repulſes and refuſals, Matth. xv. 22.—29.; and a ſedate repoſing ourſelves on an unchangeable God, under all the viciſſitudes of time, Pſal. cxii. 7.

Queſt. 65. *How may the* weakneſs *of faith be diſcerned?*

Anſw. The more eaſily a perſon can ſuſpect the love and favour of God, Iſ. xl. 27.; the more impatient under delays of anſwering requeſts, chap. xxxviii. 14.; and the more addicted to a life of ſenſe, John xx. 25. the weaker is the faith.

Queſt. 66. *How may the* truth *and* reality *of ſaving faith be known, though it be in the* weakeſt *and* loweſt degree?

Anſw. If we bear an inward enmity at ſin, becauſe offenſive to God, Pſal. li. 4.; if we can ſay, that it is the deſire of our ſouls to love Chriſt above all things, John xxi. 17.; and to be eternal debtors to free grace, reigning through his righteouſneſs, Rom. v. 20. 21.; then we may warrantably conclude, that our faith, however weak, yet is of a ſaving nature.

Queſt. 67. *What is true faith oppoſed to, in ſcripture?*

Anſw. It is oppoſed to ſtaggering at the promiſe, Rom. iv. 20.; to wavering, Jam. i. 6.; to doubting, Matth. xxi. 21.; and, in a word, to *unbelief*, Mark ix. 24.

Queſt. 68. *Who are they who will not be charged with the ſin of* unbelief?

Anſw. The Heathen world, who are not privileged with the light of goſpel-revelation, Rom. x. 14.—*How ſhall they believe in him of whom they have not heard?*

Queſt. 69. *What is the evil of this ſin, in thoſe who are favoured with goſpel-light?*

Anſw. It makes God a *liar*, 1 John v. 10.; treads *under foot the Son of God*; and doth *deſpite unto the Spirit of grace*, Heb. x. 29.

Queſt. 70.

Queſt. 70. *What is the proper* ſeat *of faith?*

Anſw. The HEART; *for with the* HEART *man believeth unto righteouſneſs*, Rom. x. 10.: though faith be radically in the underſtanding, yet it operates upon the will, which embraces the object with particular application, Heb. xi. 13.

Queſt. 71. *Is* knowledge *neceſſary to ſaving faith?*

Anſw. It is ſo neceſſary, that there can be no ſaving faith without it, 1 John iv. 16. *We have* KNOWN *and believed the love that God hath to us.*

Queſt. 72. *What is the difference between the knowledge of faith, and* ſpeculative *knowledge?*

Anſw. The knowledge of faith is humbling, 1 Cor. viii. 2. transforming, Acts xxvi. 18. affectionate, 1 John iv. 8. and progreſſive, Hoſ. vi. 3.: whereas common or ſpeculative knowledge, has none of theſe properties, nor effects.

Queſt. 73. *Wherein conſiſts the harmony or agreeableneſs betwixt faith, love, and hope?*

Anſw. By *faith*, we get a ſight of an unſeen good, and believe it, Heb. xi. 27.; by *love*, we deſire and ſeek after it, Iſ. xxvi. 8.; and by *hope*, we confidently expect, and patiently wait for it, Rom. viii. 25.

Queſt. 74. *How does faith view and conſider its objects?*

Anſw. It views them as certain, ſuitable, and inviſible.

Queſt. 75. *Why doth it conſider them as* certain?

Anſw. Becauſe of the unqueſtionable veracity of God who reveals them, John vi. 69. *We believe, and are* SURE *that thou art that Chriſt, the Son of the living God.*

Queſt. 76. *Why does it conſider them as* ſuitable?

Anſw. Becauſe they are exactly adapted to the ſtate and circumſtance of the ſoul whatever it is, 1 Cor. i. 30. 1 Tim. i. 15.

Queſt. 77. *Why does faith view its objects as* inviſible?

Anſw. Becauſe it acts and goes forth toward them, upon the bare teſtimony of God; not only without the concurrence of ſenſe and carnal reaſon, John xx. 29. but oft-times over the belly of them, Rom. iv. 18. 19.

Queſt. 78. *Is faith any part of our juſtifying righteouſneſs?*

Anſw. No: we acknowledge no other righteouſneſs, for pardon and acceptance, but the righteouſneſs of Chriſt alone, Phil iii. 9.

Queſt. 79. *Why then are we ſaid to be* juſtified by faith, Rom. v. 1.?

Anſw.

Anſw. Becauſe it is faith which lays hold upon, and receives that righteouſneſs whereby we are juſtified, Rom. iii. 22.

Queſt. 80. *Is not faith neceſſary to intereſt us in Chriſt, and the benefits of his purchaſe?*

Anſw. Yes; for though the indorſement of the promiſe to us, gives us a right of *acceſs*, Acts ii. 39.; yet it is faith that gives the right of *poſſeſſion*, John vi. 47.—*He that believeth on me*, HATH *everlaſting life.*

87. QUEST. *What is repentance unto life?*

ANSW. Repentance unto life is a ſaving grace, whereby a ſinner, out of a true ſenſe of his ſin, and apprehenſion of the mercy of God in Chriſt, doth, with grief and hatred of his ſin, turn from it unto God, with full purpoſe of, and endeavour after, new obedience.

Queſt. 1. *Why is the repentance, deſcribed in the anſwer, called* [repentance unto life], *Acts* xi. 18.?

Anſw. Becauſe, being a ſaving grace, it is inſeparably connected with ſalvation, whereof it is a part; and likewiſe to diſtinguiſh it from the *ſorrow of the world*, which *worketh death*, 2 Cor. vii. 10.

Queſt. 2. *What is meant by the ſorrow of the world, working death?*

Anſw. The meaning is; that the legal ſorrow, or horror of conſcience, which the men of the world may have, from a dread of God as a vindictive judge, ready to pour out the vials of his wrath and vengeance upon them, without any uptaking of his mercy through Chriſt, is nothing elſe but the beginning of eternal death, and inconceivable miſery; as was the caſe with Cain, Judas, and others.

Queſt. 3. *Whether is repentance a* tranſient action, *or an* abiding principle?

Anſw. It is an *abiding principle*, continually diſpoſing the perſon to mourn for ſin, and to turn from it all the days of his life, Iſ. xxxviii. 14. 15.

Queſt. 4.

Queſt. 4. *Is repentance then to be conſidered as* a thing that is over *with the firſt days of one's religion?*

Anſw. No: but is to be viewed as a *permanent grace*, an habitual frame of ſoul, inclining thoſe who are privileged with it, to mourn daily for ſin, till *God ſhall wipe away all tears from their eyes*, in heaven, Rev. xxi. 4.

Queſt. 5. *Who is the* proper ſubject *of repentance?*

Anſw. None but a [*ſinner*] can be the ſubject capable of it: for *juſt*, or righteous perſons, *need no repentance*, Luke xv. 7.

Queſt. 6. *By* whom *is it wrought in the heart of a ſinner?*

Anſw. "By the Spirit of God, Zech. xii. 10. *"

Queſt. 7. *What is the* inſtrument *or means, whereby the Spirit works this grace?*

Anſw. "The word of God, Acts xi. 18. 20. 21. †"

Queſt. 8. *What is the inſtrumentality of the word, in the hand of the Spirit, for working repentance?*

Anſw. In the word there is a diſplay of the holineſs of the divine nature and law, to which we ought to be conformable, Lev. xix. 2.; the word alſo diſcovers the neceſſity of union with Chriſt, and the imputation of his righteouſneſs, as the foundation of true holineſs, 1 Cor. i. 30.; together with the inevitable ruin of all who go on in their treſpaſſes, Pſal. lxviii. 21.; and all theſe powerfully ſet home by the Spirit, upon the conſcience of the ſinner, whereupon he is *inſtructed, and ſmites upon his thigh*, Jer. xxxi. 19.

Queſt. 9. *What is meant by the ſinner's* ſmiting upon his thigh?

Anſw. It imports [*a true ſenſe of ſin*]; becauſe a real inward concern upon the mind, is uſually manifeſted by that outward motion of the body, namely, a ſmiting upon the thigh.

Queſt. 10. *Wherein conſiſts* a true ſenſe *of ſin?*

Anſw. In a "ſight and ſenſe, not only of the danger, but "alſo of the filthineſs and odiouſneſs of ſin, Ezek. xxxvi. "31. ‡" as contrary to the holineſs of God, and conſequently as highly offenſive unto him, Pſal. li. 4.

Queſt. 11. *How is a true ſenſe of ſin* begotten *in the ſoul?*

Anſw. By faith; or an [*apprehenſion of the mercy of God in Chriſt*].

* See Larger Cat. Queſt. 76. † Ibid. ‡ Ibid.

Queſt. 12.

Queſt. 12. *May there not be a ſenſe of ſin, without this* apprehenſion of the mercy of God in Chriſt?

Anſw. Yes; but not a [*true*] ſenſe: there may be a ſenſe of ſin as *hurtful* to the perſon, Gen. iv. 13.; but not as *hateful* to God, Hab. i. 13.

Queſt. 13. *Why is the mercy of God ſaid to be apprehended* [in Chriſt]?

Anſw. Becauſe though God be eſſentially merciful, yet his mercy can have no egreſs towards any ſinner of mankind, in a conſiſtency with the honour of his juſtice and holineſs, but through the obedience and ſatisfaction of Chriſt, Exod. xxxiv. 6. 7.

Queſt. 14. *What is it to* APPREHEND *the mercy of God in Chriſt?*

Anſw. It is the ſame with *faith*, or *believing:* it being by faith only, that we can lay hold upon his mercy, Pſal. xiii. 5.

Queſt. 15. *Is is from faith then that repentance flows, as the proper ſource of it?*

Anſw. Yes: for though faith and repentance are graces given together, and at once, in reſpect of *time;* yet, in the *order* of *nature*, the acting of faith goes before the exerciſe of repentance, Zech. xii. 10.

Queſt. 16. *How doth it appear, from ſcripture, that faith goes before repentance, in the order of nature?*

Anſw. The ſcriptures ſet forth the bleſſed object of faith, and the promiſes of rich grace, as powerful motives and inducements to repentance, Jer. iii. 14. Joel ii. 13.; whereby it is evident, that it muſt be by a believing application of this glorious object, brought nigh in the promiſe, that a ſinner is enabled to the lively exerciſe of true repentance, Acts xi. 21.——*And a great number believed, and turned unto the Lord.*

Queſt. 17. *How may the* precedency *of faith be evinced from the nature of repentance itſelf?*

Anſw. Repentance is a turning from ſin unto God: but there can be no turning to God, but through Chriſt, John xiv. 6.; and no coming to Chriſt, but by faith, chap. vi. 35.

Queſt. 18. *Is not repentance placed before faith in ſcripture, Mark* i. 15. Repent ye, and believe the goſpel?

Anſw. The reaſon is; repentance being the *end*, and faith the *means* to that end; though the end be firſt in one's *intention*,

intention, yet the means are firſt in *practice*. Thus in the text quoted, Chriſt commands ſinners to repent; but then in order to their repenting, he commands them to believe the goſpel, as the only way thereunto.

Queſt. 19. *How are we ſure, that where repentance is named before faith in ſcripture, it is to be underſtood of repentance* as the end, *and of faith as the* only way *and* means *thereunto?*

Anſw. From Acts xx. 21. *Teſtifying—repentance toward God, and faith toward our Lord Jeſus Chriſt:* where it is obvious, that if *faith toward our Lord Jeſus Chriſt*, is not the *means* of *repentance toward God*, that fundamental truth would be deſtroyed, that *Chriſt is the only way to the Father*, as he himſelf affirms, John xiv. 6. *No man cometh unto the Father but by me.*

Queſt. 20. *Is repentance to be ſeparated from faith?*

Anſw. No: though theſe graces are to be diſtinguiſhed, yet they are never to be ſeparated from one another, being conjoined in the ſame promiſe, Zech. xii. 10.—*They ſhall* LOOK *upon me whom they have pierced, and they ſhall* MOURN *for him.*

Queſt. 21. *What is the evil of maintaining, that none, but* true penitents, *have a warrant to embrace Chriſt by faith?*

Anſw. It ſets ſinners upon ſpinning repentance out of their own bowels, that they may fetch it with them, as a price in their hand to Chriſt, inſtead of coming to him by faith, to obtain it from him, as his gift, Acts v. 31.

Queſt. 22. *What are the conſtituent parts, or ingredients, of true repentance, as flowing from faith?*

Anſw. [*Grief and hatred of ſin;* turning *from it unto God; with full purpoſe of, and endeavour after, new obedience*].

Queſt. 23. *What is that* [grief] *which is an ingredient of true repentance?*

Anſw. It is a real, inward, and abiding ſorrow for ſin, as offenſive and diſhonouring to a holy and gracious God, Job xl. 4. 5.

Queſt. 24. *What is that* [hatred] of ſin, *which accompanies true repentance?*

Anſw. It is not only a loathing and abhorring of our ſin, but of *ourſelves* on account of it, Iſ. vi. 5.

Queſt. 25. *What are the qualities of this hatred?*

Anſw. It is univerſal againſt all ſin, Pſal. cxix. 104. and irreconcileable to any known ſin, Pſal. ci. 3.

Queſt. 26. *What is the* formal nature *of evangelical repentance, or that which properly completes it?*

Anſw It is when a ſinner doth, with grief and hatred of his ſin, [*turn from it unto God.*]

Queſt. 27. *What is the term* from which *the ſinner turns in repentance?*

Anſw. He turns *from ſin;* in regard a continuance in the practice of ſin, is inconſiſtent with repentance, Ezek. xiv. 6. *Repent and turn—from your idols, and turn away your faces from all your abominations.*

Queſt. 28. *How can penitents be ſaid to turn from ſin, when it remains in them, and they are daily offending while in this life?*

Anſw. Though they cannot ſhake themſelves looſe of the *being* and *remains* of ſin, yet they turn from it, not only in their *life* and *converſation*, but likewiſe in their *heart* and *affection.*

Queſt. 29. *How do they evidence that they turn from it in there* life *and* converſation?

Anſw. By reſiſting the outbreakings of ſin, and all temptations thereunto, Pſal. xviii. 23.; by watching againſt all occaſions of it, Prov. iv. 14. 15.; and endeavouring to *have always a conſcience void of offence toward God, and toward men,* Acts xxiv. 16.

Queſt. 30. *How do they manifeſt their turning from ſin in* heart *and* affection?

Anſw. In as much as though ſin cleaves to them, they do not cleave to it, as formerly, but hate and lothe it, Pſal. cxix. 104. 113.

Queſt. 31. *What is the term* to which *the ſinner turns in repentance?*

Anſw. He turns [*unto God*], Hoſ. vi. 1. *Come and let us return unto the Lord.*

Queſt. 32. *Do not many turn from one ſin to another, and never to God?*

Anſw. Yes: *They return, but not to the Moſt High,* Hoſ. vii. 16.

Queſt. 33. *What is the* true cauſe *of the ſinner's* turning *to God?*

Anſw.

Anſw. It is his being *turned* unto God *firſt*, Jer. xxxi. 19. *Surely, after that I was turned, I repented.*

Queſt. 34. *How is the ſinner* turned unto God firſt?

Anſw. By the Spirit's working faith in him, whereby he receives, and reſts on Chriſt for ſalvation, whereof remiſſion of ſin, and repentance, are a part, Acts v. 31.

Queſt. 35. *Wherein doth the ſinner's turning to God conſiſt?*

Anſw. It conſiſts in his turning to the *loving* of God, as his *Lord* and *Maſter*, Iſ. xxvi. 13.; and to his *duty* to him as ſuch, Acts ix. 6.

Queſt. 36. *How doth the returning ſinner expreſs his* love *to God, as his Lord and Maſter?*

Anſw. By a voluntary choice of him as his only Lord, Hoſ. ii. 7.; and by looking upon his ſervice as the greateſt freedom and happineſs, Pſal. lxxxiv. 4.

Queſt. 37. *How doth he teſtify his returning to his* duty *to God, as his Lord and Maſter?*

Anſw. By a [*full purpoſe of, and endeavour after, new obedience*].

Queſt. 38. *What is the nature of this* [purpoſe] *of duty to God, which the true penitent enters into?*

Anſw. It is a purpoſe or reſolution to return to the practice of every known duty, Pſal. cxix. 106. and to ſpirituality therein, Phil. iii. 3.

Queſt. 39. *Why called a* [FULL] *purpoſe?*

Anſw. Becauſe it is not only a reſolution of what a perſon will do *hereafter*, but a reſolution which is *immediately* put in execution without delay, Pſal. cxix. 60. *I made haſte, and delayed not to keep thy commandments:* like the prodigal, who ſays, *I will ariſe, and go to my father;* and immediately *he aroſe* and went, Luke xv. 18. 20.

Queſt. 40. *What is the* inſeparable concomitant *of this full purpoſe, in all true penitents?*

Anſw. An [*endeavour after new obedience*].

Queſt. 41. *Why is a* full purpoſe *of new obedience, connected with an* endeavour *after it?*

Anſw. Becauſe purpoſes, without endeavours, are but like bloſſoms without fruit, which can never prove one to be a true penitent, Matth. xxi. 30.

Queſt. 42. *Why called an* [endeavour] *after new obedience?*

Anſw. Becauſe though the penitent is ſenſible he cannot perform this kind of obedience in his own ſtrength, yet he

aims at it, and at no leſs than perfection therein, Phil. iii. 14. *I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.*

Queſt. 43. *Why is the obedience, which the true penitent purpoſes and endeavours after, called* [NEW obedience]?

Anſw. Becauſe it is ſuch an obedience as flows from a new *principle*, is influenced by new *motives*, performed in a new *manner*, and is aimed at a new *end.*

Queſt. 44. *What is the* new principle, *from which this obedience flows?*

Anſw. A principle of faith, Rom. xiv. 23. and a principle of love, John xiv. 15.

Queſt. 45. *What are the* new motives *whereby this new obedience is influenced?*

Anſw. The *grace of God*, Tit. ii. 11. 12. and the *love of Chriſt*, 2 Cor. v. 14. 15.

Queſt. 46. *What are the motives whereby men, in a natural ſtate, are influenced to duties?*

Anſw. The dictates of a natural conſcience, Rom. ii. 15.; their own intereſt and reputation, Matth. vi. 5.; a mercenary hope of heaven, Mic. vi. 6. 7.; or a ſlaviſh fear of hell, Iſ. xxxiii. 14.

Queſt. 47. *What is the* new manner *in which new obedience is performed?*

Anſw. It is performed in the ſtrength of Chriſt, Phil. iv. 13.; or in a dependance on the furniture ſecured in the promiſe, 2 Cor. xii. 9.: it is done with delight, Iſ. lxiv. 5.; and with the whole heart, Pſal. cxix. 69.

Queſt. 48. *What is the* new end *at which it aims?*

Anſw. The glory of God is the ultimate end thereof, 1 Cor. x. 31.

Queſt. 49. *What is the difference betwixt* legal *and* goſpel *repentance?*

Anſw. Legal repentance flows from a dread of God's wrath, Matth. xxvii. 3.—6.; but goſpel-repentance from the faith of his mercy, Pſal. cxxx. 4.: in legal repentance, the ſinner is taken up moſtly with the fatal conſequences of ſin, Iſ. lxix. 9.—12.; in goſpel-repentance, he is chiefly affected with the evil nature of it, as contrary to the holy nature, and law of God, Luke xv. 21.

Queſt. 50. *What are the* motives *that ſhould engage us to repentance?*

Anſw.

Anſw. The command of God, Acts xvii. 30.; the ſufferings of Chriſt, Zech. xii. 10.; and the certain danger of impenitency, Luke xiii. 5.

Queſt. 51. *What are the* evidences *of true repentance?*

Anſw. The very ſame that are mentioned by the apoſtle, 2 Cor. vii. 1. *For behold, the ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you; yea, what clearing of yourſelves; yea, what indignation; yea, what fear; yea, what vehement deſire; yea, what zeal; yea, what revenge!*

Queſt. 52. *What is that* carefulneſs, *which is a mark of the true penitent?*

Anſw. It is carefulneſs about the *one thing needful*, that good part which ſhall not be taken away, Luke x. 42.

Queſt. 53. *Upon what ground will the true penitent* clear himſelf?

Anſw. Only upon the ground of the ſurety-righteouſneſs imputed unto him, Iſ. xlv. 24.

Queſt. 54. *What is the principal object of his* indignation?

Anſw. It is ſin, as ſtriking immediately againſt God, Pſal. li. 4. compared with Pſal. cxix. 104.

Queſt. 55. *What is that* fear, *which is an evidence of true repentance?*

Anſw. It is a filial and reverential fear of God, or a ſtanding in awe to offend him, Gen. xxxix. 9.

Queſt. 56. *What is that* vehement deſire, *which a true penitent is privileged with?*

Anſw. It is an earneſt and ardent deſire after conformity to God, and fellowſhip with him, Pſal. xxvii 4.

Queſt. 57. *What kind of* zeal *is it, that is evidential of goſpel-repentance?*

Anſw. It is zeal for the glory of God, and the intereſt of Chriſt in the world, Pſal. cxxxvii. 5. 6.

Queſt. 58. *What is that* revenge, *which is competent to a true penitent?*

Anſw. It is ſuch a revenge againſt ſin, as aims at the utter ruin and extirpation thereof, Rom. vii. 24.

Queſt. 59. *In what reſpects is repentance* neceſſary?

Anſw. It is neceſſary in reſpect of the command of God, Acts xvii. 30.; and as evidential of the reality of faith, whereof it is the native fruit and effect, Zech. xii. 10.

Queſt. 60.

Queſt. 60. *May not this duty be delayed, or put off for a while?*

Anſw. No: becauſe of the uncertainty of time, Luke xii. 19. 20. and of the continuance of the Spirit's *ſtriving*, Gen. vi. 3.

Queſt. 61. *When ſhould the Lord's people apply to him, for the exerciſe of this grace of repentance, in a more ſpecial and particular manner?*

Anſw. After great falls, 2 Sam. xii. 13.; when under ſore trials, or deep affliction, 2 Sam. xv. 26. 30.; and when they are to aſk of God ſome ſingular favour or mercy, Dan. ix. 8. compared with verſ. 18. 19.

Queſt. 62. *By what* means *may the lively exerciſe of repentence be attained?*

Anſw. By looking on it as in the gift of Chriſt, Acts v. 31.; and by viewing our ſins as laid on him, who was pierced for them, Zech. xii. 10.; together with ſearching and trying our ways, Lam. iii. 40.

88. QUEST. *What are the outward means whereby Chriſt communicateth to us the benefits of redemption?*

ANSW. The outward and ordinary means, whereby Chriſt communicateth to us the benefits of redemption, are his ordinances, eſpecially the word, ſacraments, and prayer; all which are made effectual to the elect for ſalvation.

Queſt. 1. *What do you underſtand by* [the benefits of redemption]?

Anſw. All the bleſſings of Chriſt's purchaſe, which may be ſummed up in *grace* here, and *glory* hereafter, Pſal. lxxxiv. 11.

Queſt. 2. *Who* [communicateth] *theſe benefits or bleſſings to us?*

Anſw. [CHRIST] himſelf, who has them wholly at his diſpoſal, Luke xxii. 29. *I appoint* (or diſpone) *unto you a kingdom.*

Queſt. 3

Queſt. 3. *How comes Chriſt to have the diſpoſal of them wholly in his hands?*

Anſw. By his Father's gift, John iii. 35. *The Father loveth the Son, and hath* GIVEN *all things into his hand:* and by his own purchaſe of them; hence called a *purchaſed poſſeſſion*, Eph. i. 14.

Queſt. 4. *What is it for Chriſt to* communicate *the benefits of redemption?*

Anſw. It is not to give away the property of them from himſelf, but to make us *ſharers with him* in them all; that is, to make us *heirs of God, and joint-heirs with Chriſt*, Rom. viii. 17.

Queſt. 5. *Whether doth Chriſt communicate them in a mediate or immediate way?*

Anſw. In a *mediate* way, through the intervention of ordinances, Eph. iv. 11.—14.

Queſt. 6. *What are the* [ordinances] *whereby Chriſt communicateth to us the benefits of redemption?*

Anſw. They are "prayer and thankſgiving in the name "of Chriſt; the reading, preaching, and hearing of the "word; the adminiſtration and receiving the ſacraments; "church-government and diſcipline; the miniſtry and main-"tenance thereof; religious faſting, ſwearing by the name "of God, and vowing unto him *."

Queſt. 7. *Why are theſe called* [HIS] ordinances?

Anſw. Becauſe they are all of them inſtituted and preſcribed by him in his word, as the alone Head and King of his church, to be obſerved therein unto the end of the world, Matth. xxviii. 20.

Queſt. 8. *Have we any reaſon to expect, that the benefits of redemption will be communicated by ordinances of* man's invention *and* appointment?

Anſw. No; for all ſuch ordinances, having no higher ſanction than the *commandments of men*, are declared to be IN VAIN, Matth. xv. 9.; they are condemned as *will-worſhip*, Col. ii. 23.; and the obſervers of them ſeverely threatened, Mic. vi. 16.

Queſt. 9. *Why is it ſaid,* [eſpecially the word, ſacraments, and prayer]?

* Larger Cat. Queſt 108. See them all explained, on *the duties required in the ſecond commandment.*

Anſw.

Anſw. Becauſe though the other ordinances, above mentioned, are not to be excluded, as being all of them uſeful in their own place; yet *the word, ſacraments, and prayer,* are the *chief,* or *principal,* outward means, for communicating the benefits of redemption, Acts ii. 42.

Queſt. 10. *What is the ſpecial uſefulneſs of the* [word] *for communicating the benefits of redemption?*

Anſw. In the word theſe benefits are *exhibited* and *offered* to ſinners of mankind, as the ground of their faith, that, *believing,* they may be poſſeſſed of them all, John xx. 31.

Queſt. 11. *What is the ſpecial uſefulneſs of the* [ſacraments] *for communicating theſe benefits?*

Anſw. The ſacraments repreſent to our *ſenſes,* 1 Cor. x. 16. what the word doth to our *faith,* and are deſigned for the confirmation thereof, Rom. iv. 11.

Queſt. 12. *What is the ſpecial uſefulneſs of* [prayer] *for the above purpoſe?*

Anſw. The prayer of faith *fetches home, to the ſoul,* all the good that is wrapt up both in the word and in the ſacraments, Mark xi. 24.—*What things ſoever ye deſire when ye pray, believing that ye receive them, ye ſhall have them.*

Queſt. 13. *Why are the word, ſacraments, and prayer, called* [means] *whereby Chriſt communicateth to us the benefits of redemption?*

Anſw. Becauſe he is pleaſed to begin and carry on the work of grace in the ſoul, by, and under theſe ordinances, Acts ii. 41. 42.

Queſt. 14. *Why called the* [outward] *means?*

Anſw. To diſtinguiſh them from *faith, repentance,* and other *inward* means; and particularly to diſtinguiſh them from the inward and powerful influences of the Holy Spirit, which are neceſſary to accompany the outward means in order to ſalvation, Zech. iv. 6.

Queſt. 15. *Why called* [ordinary] *means?*

Anſw. Becauſe they are the ſtated and ordinary way and method, whereby Chriſt communicates the benefits of redemption to ſinners of mankind, Rom. x. 14.—18. Ezek. xxxvii. 28.

Queſt. 16. *Are there any* extraordinary *means, without the word, whereby Chriſt communicateth the benefits of redemption to adult perſons?*

Anſw. No; for whatever *providences* God may make uſe of,

of, when he is beginning or carrying on his work of grace in the ſoul, Acts ix. 3.—7.; yet theſe diſpenſations are always to be conſidered in a ſubſerviency to the word, chap. xvi. 25.—33. or as *occaſions* of the Spirit's working in concurrence therewith, 2 Pet. i. 18. 19.

Queſt. 17. *Are the ordinances*, of themſelves, *effectual for communicating the benefits of redemption?*

Anſw. No: they are [*made effectual*], Rom. i. 16.

Queſt. 18. *To* whom *are they made effectual?*

Anſw. To the [*elect*] only, Acts xiii. 48.

Queſt. 19. *For what* end *are they made effectual to the elect?*

Anſw. For [*ſalvation*], Heb. x. 39.

Queſt. 20. *What is meant by* ſalvation?

Anſw. Not only a begun deliverance from all ſin and miſery, and a begun poſſeſſion of all happineſs and bleſſedneſs in this life, John iii. 15.; but likewiſe a total freedom from the one, and a full and uninterrupted enjoyment of the other, in the life to come, Rev. xxi. 4.

Queſt. 21. *If the ordinances are made effectual to the elect only for ſalvation, why have* others *in the viſible church the benefit of them?*

Anſw. To ſhew the infinite intrinſic ſufficiency of the ſatisfaction of Chriſt, 1 John iv. 14.; and, at the ſame time, to render thoſe who ſlight ſuch valuable privileges the more inexcuſable, John xv. 22.

Queſt. 22. *What may we* learn *from Chriſt's inſtituting his ordinances to be the outward and ordinary means of ſalvation?*

Anſw. We may from thence learn the difference betwixt the church *militant*, which ſees but *through a glaſs darkly*; and the church *triumphant*, which ſees *face to face*, 1 Cor. xiii. 12.

89. QUEST. *How is the word made effectual to ſalvation?*

ANSW. The Spirit of God maketh the reading, but eſpecially the preaching of the word, an effectual means of convincing, and converting ſinners, and of building them up in

holineſs and comfort, through faith, unto ſalvation.

Queſt. 1. *What is meant by* [the word] *in this* anſwer?

Anſw. The whole of divine revelation, contained in the ſcriptures of the Old and New Teſtament.

Queſt. 2. *What hath God* appointed *with reference to his word, that it may be effectual to ſalvation?*

Anſw. He hath appointed [*the reading*], John v. 39. [*but eſpecially the preaching*] thereof, 2 Tim. iv. 2.

Queſt. 3. " *Is the word of God to be read by all?*"

Anſw. " Although all are not permitted to read the word " publicly to the congregation, Deut. xxxi. 9. 11. yet all " ſorts of people are bound to read it apart by themſelves, " chap. xvii. 19. and with their families, chap. vi. 7.*"

Queſt. 4. *What is the meaning of theſe words in our* Larger Catechiſm, " *all are not permitted to read the word publicly* " *to the congregation?*"

Anſw. The meaning is not, as if there were an *order* of *men* appointed by Chriſt, to be READERS in the church, diſtinct from *miniſters;* but only, that none ought to read publicly to the congregation, except theſe whoſe office it is, not only to read the word of God, but to explain it to the edification of others, Neh. viii. 8. *So they read in the book, in the law of God diſtinctly, and gave the* SENSE, *and cauſed them* [namely, the people] *to underſtand the reading.*

Queſt. 5. *Why is the reading of the ſcriptures,* apart by ourſelves, *neceſſary for every one?*

Anſw. Becauſe the ſcriptures are a *ſword* for defence, Eph. vi. 17.; a *lamp* for direction, Pſal. cxix. 105.; and *food* for nouriſhment, Jer. xv. 16.: in all which reſpects they are neceſſary for every Chriſtian travelling Zion-ward, 2 Tim. iii. 16. 17.

Queſt. 6. *May not the reading the ſcriptures in our families, ſuperſede the reading of them apart by ourſelves?*

Anſw. No: the doing of the one ought by no means to juſtle out the other.

Queſt. 7. *What is eſſentially requiſite in order to capacitate the unlearned to read the ſcriptures?*

* Larger Cat. Queſt. 156.

Anſw.

Anſw. That they be "tranſlated out of the original into "vulgar languages, 1 Cor. xiv. 11.*"

Queſt. 8. "*How is the word of God to be read?*"

Anſw. "The holy ſcriptures are to be read with a high "and reverend eſteem of them, Neh. viii. 5.; with a firm "perſuaſion that they are the very word of God, 2 Pet. i. "21.; and that he only can enable us to underſtand them, "Luke xxiv. 45.†"

Queſt. 9. *Why ſhould we read the ſcriptures with an* high and reverend eſteem of them?

Anſw. Becauſe they are dictated by the Holy Ghoſt, and *are able to make* us *wiſe unto ſalvation*, 2 Tim. iii. 15.

Queſt. 10. *Why ſhould we read them with a* firm perſuaſion that they are the very word of God?

Anſw. Becauſe, without this, we can never build our hope upon them, as containing the words of eternal life, 1 Theſſ. ii. 13.

Queſt. 11. *Why ſhould we read them with a perſuaſion that* God only can enable us to underſtand them?

Anſw. Becauſe, without this, we cannot exerciſe a dependance upon him, for that ſpiritual and internal illumination, which is neceſſary to a ſaving and experimental knowledge of them, 1 Cor. ii. 10.

Queſt. 12. "*By whom is the word of God to be preached?*"

Anſw. "—Only by ſuch as are ſufficiently gifted, Mal. "ii. 7. and alſo duly approved and called to that office, "Rom. x. 15. 1 Tim. iv. 14.‡"

Queſt. 13. *Who are they that are* ſufficiently gifted?

Anſw. They are ſuch as are not only of a blameleſs moral walk, and *have a good report of them that are without*, 1 Tim. iii. 7.; but likewiſe ſuch as have a competent ſtock of human literature, Tit. i. 9.; and are, in the judgment of charity, reputed to be pious and religious men, 2 Tim. i. 5.

Queſt. 14. *What is it to be* duly approved and called to that office?

Anſw. It is not only to be approved by the *preſbytery*, who have the ſole power of trying the miniſterial qualifications, and of ordination to that office, 1 Tim. iv. 14.; but likewiſe to have the *call* and *conſent* of the people, who are

* Larger Cat. Queſt. 156. † Ibid. Queſt. 157. ‡ Ibid. Queſt. 158.

to be under the paſtoral inſpection and charge, Acts i. 23. and xiv. 23.

Queſt. 15. " *How is the word of God to be preached by* " *thoſe that are called thereunto?*"

Anſw. " They are to preach ſound doctrine diligently,— " plainly,—faithfully,—wiſely,—zealouſly,—and ſincere- " ly *"

Queſt. 16. *What are we to underſtand by* ſound doctrine?

Anſw. The whole ſyſtem of divine truth, contained in the holy ſcriptures, or evidently deducible therefrom; particularly, whatever has the greateſt tendency to depreciate ſelf, and to exalt Chriſt, who ought to be the main and leading ſubject of all goſpel-preaching, 2 Cor. iv. 5.

Queſt. 17. *What is it to preach ſound doctrine* diligently?

Anſw. It is to be inſtant " in ſeaſon, and out of ſeaſon, " 2 Tim. iv. 2.; †" embracing every opportunity of doing good to ſouls; and watching for them, *as they that muſt give account*, Heb. xiii. 17.

Queſt. 18. *What is it to preach* plainly?

Anſw. It is to eſſay it " not in enticing words of mens " wiſdom, but in demonſtration of the Spirit, and of power, " 1 Cor. ii. 4.‡"

Queſt. 19. *What is it to preach the word* faithfully?

Anſw. It is a " making known the whole counſel of " God, (or at leaſt a not ſhunning to do ſo), Acts xx. 27. ‖"

Queſt. 20. *When may miniſters be ſaid to preach* wiſely?

Anſw. When in ſtudying, or preaching, they are wholly taken up in " applying themſelves to the neceſſities and ca- " pacities of the hearers, Luke xii. 42. 1 Cor. iii. 2. **"

Queſt. 21. *When do they preach the word* zealouſly?

Anſw. When they do it " with fervent love to God, and " the ſouls of his people, 2 Cor. v. 14. and xii. 15. ††"

Queſt. 22. *How is the word preached* ſincerely?

Anſw. When there is an " aiming at God's glory," and his people's " converſion, edification, and ſalvation, 1 Theſſ. " ii. 4. 1 Cor. ix. 22. 1 Tim. iv. 16. ‡‡"

Queſt. 23. WHO *is it that makes the reading and preaching of the word effectual to ſalvation?*

Anſw. [THE SPIRIT OF GOD], 1 Cor. ii. 11. *The things of God knoweth no man, but the* SPIRIT *of God.*

* Larger Cat. Queſt. 159. † Ibid. ‡ Ibid. ‖ Ibid. ** Ibid. †† Ibid. ‡‡ Ibid.

Queſt. 24.

Queſt. 24. *How doth he make them effectual?*

Anſw. By accompanying them with his divine power upon the ſoul, Rom. i. 16.

Queſt. 25. What is it *that the Spirit of God makes the reding and preaching of the word* an effectual means of?

Anſw. He makes them an effectual means [*of convincing and converting ſinners, and of building them up in holineſs and comfort, through faith, unto ſalvation.*]

Queſt. 26. *Whether doth the Spirit make* more frequent *and* ordinary uſe *of the reading, or of the preaching of the word, for theſe valuable ends?*

Anſw. He makes more frequent and ordinary uſe of the [*preaching*] of the word; and therefore there is an [ESPECIALLY] prefixed to it in the *anſwer*.

Queſt. 27. *How do you prove, that the* preaching *of the word is honoured as the* moſt ordinary mean?

Anſw. From expreſs ſcripture-teſtimony to this purpoſe, Acts iv. 4. *Many of them which heard the word believed.* Chap. xi. 20. *And ſome of them—ſpake unto the Grecians, preaching the Lord Jeſus, and the hand of the Lord was with them: and a great number believed, and turned unto the Lord.* *

Queſt. 28. *May not people be more edified in reading good ſermons at home, than in hearing, from the pulpit, ſuch as are not, perhaps, ſo well digeſted?*

Anſw. If they are in health, and not neceſſarily detained from the public ordinances, they have no ground to expect any real and ſaving benefit to their ſouls, in the neglect of hearing the word preached; becauſe it pleaſes *God, by the fooliſhneſs of preaching, to ſave them that believe,* 1 Cor. i. 21. And *faith cometh by* HEARING, Rom. x. 17.

Queſt. 29. *What* uſe *doth the Spirit make of the reading, but eſpecially of the preaching of the word, with reference to* [ſinners] *in a natural ſtate?*

Anſw. He makes uſe thereof as an effectual means of [*convincing and converting*] them, 1 Cor. xiv. 24. Acts xxvi. 18.

Queſt. 30. *What doth the Spirit* convince ſinners of *by the word?*

Anſw. Of their ſin and miſery †.

* See alſo Acts ii. 37. and vi. 7. † See Part I. on *Effectual calling.*

Queſt. 31.

Queſt. 31. *Whether is it by the word of the law, or the word of the goſpel, that the Spirit convinces of ſin?*

Anſw. It is ordinarily by the word of the law, Rom. iii. 20.—*By the* LAW *is the knowledge of ſin.*

Queſt. 32. What of ſin *doth the Spirit convince ſinners by the law?*

Anſw. Both of the nature and deſert of ſin.

Queſt. 33. *Wherein conſiſts the* nature *of ſin?*

Anſw. In the want of conformity unto, and tranſgreſſion of the law of God *.

Queſt. 34. *What is the* deſert *of ſin?*

Anſw. The wrath and curſe of God, both in this life, and that which is to come †.

Queſt. 35. How *doth the Spirit convince men effectually, by the word, that they are* ſinners?

Anſw. By convincing them therefrom, that they are *unbelievers*, John xvi. 8. 9. *He* [the Spirit] *will reprove* [or convince] *the world of ſin, becauſe they believe not in me*, ſaith our Lord.

Queſt. 36. *What influence has a conviction of unbelief, upon convincing a perſon, that he is indeed a ſinner?*

Anſw. Were once a perſon convinced, that unbelief is a rejecting of the only method of ſalvation, deviſed in infinite wiſdom, or a treating of God's unſpeakable gift, offered in the word, with the utmoſt contempt; he could not but conclude himſelf, on account thereof, to be the greateſt of ſinners, and that he deſerved the ſoreſt of puniſhments, Heb. x. 29.

Queſt. 37. *How doth the Spirit make the word an effectual means of* [converting] *ſinners?*

Anſw. By making uſe of it *to open their eyes, and to turn them from darkneſs to light, and from the power of Satan to God*, Acts xxvi. 18.

Queſt. 38. *Do all convictions of ſin iſſue in converſion?*

Anſw. Far from it: many may be very deeply convinced of ſin by the law, and yet never have a thorough change wrought upon their heart; as in the inſtances of Cain, Judas, and others.

Queſt. 39. *What is* converſion?

Anſw. It is the *ſpiritual motion* of the whole man, toward

* See Part I. on *Sin in general.* † See above, on *The deſert of ſin.*

a

God in Chriſt, as the immediate effect of the real and ſupernatural *change*, that is wrought in regeneration, Jer. iii. 22.

Queſt. 40. *Is there any difference between converſion and regeneration?*

Anſw. They are as inſeparably conjoined, as the effect is to its cauſe. Regeneration, or the formation of the new creature, (wherein we are wholly paſſive), is the *cauſe*; and converſion, or the motion of the ſoul to God, is the *effect*, which infallibly follows thereupon, Hoſ. vi. 2.

Queſt. 41. *Cannot man be the author of his own converſion?*

Anſw. No: he can neither *prepare* himſelf for it, nor co-operate with God therein.

Queſt. 42. *Why can he not* prepare himſelf *for it?*

Anſw. Becauſe *the carnal mind is enmity againſt God*, ay and until regenerating grace take place in the ſoul, Rom. viii. 7. 8.

Queſt. 43. *Why cannot man* co-operate *with God in this work?*

Anſw. Becauſe there can be no acting, without a principle of action. Regeneration, being the infuſing of ſpiritual life into the ſoul, it is impoſſible the creature can co-operate or concur with God therein, any more than Lazarus in the *grave* could concur in his own reſurrection, till the powerful voice of Chriſt infuſed life and ſtrength in him.

Queſt. 44. *What would be the conſequence, if man could co-operate with God in regeneration?*

Anſw. The conſequence would be, that God would not be ſo much the author of *grace*, as he is of *nature*; nor have ſuch a revenue of glory from the one, as from the other.

Queſt. 45. *How are regeneration and converſion denominated in ſcripture, to prove that God only can be the author of them?*

Anſw. They are called a *creation*, Eph. ii. 10. and a *reſurrection*, chap. v. 14.

Queſt. 46. *Why called a* creation?

Anſw. Becauſe there is nothing in the heart of man, out of which the new creature can be formed; *Every imagination of the thoughts of his heart* being *only evil continually*, Gen. vi. 5.

Queſt. 47. *Why called a* reſurrection?

Anſw. Becauſe it is God only *who quickeneth the dead, and*

and calleth the things which be not, as though they were, Rom. iv. 17.

Queſt. 48. *What influence has the word upon the converſion of ſinners?*

Anſw. It has no phyſical or natural influence of itſelf, but only as it is an *inſtituted mean*, in the hand of the Spirit of God for that end, John vi. 63.

Queſt. 49. *What is the* efficacy *of the word, in the work of converſion*, compared *unto in ſcripture?*

Anſw. It is compared to a *fire*, to a *hammer*, Jer. xxiii. 29. to *rain*, Deut. xxxii. 2. and to *light*, Pſal. cxix. 105.

Queſt. 50. *Why compared to* fire?

Anſw. Becauſe as fire purifies the metal, ſeparating the droſs; ſo the word, in the hand of the Spirit, purifies the heart, purging away the droſs of ſin and corruption that is there, Iſ. iv. 4.

Queſt. 51. *Why compared to a* hammer?

Anſw. In regard that as a hammer *breaketh the rock in pieces*, (Jer. xxiii. 29.) and thereby fits it for the building; ſo the Spirit of God, by the word, breaks the hard heart of man, and fits it for being built on the foundation God has laid in Zion, Prov. xvi. 1.

Queſt. 52. *Why compared to* rain?

Anſw. Becauſe as the rain falls irreſiſtibly, ſo there is no withſtanding the efficacy of the word in the hand of the Spirit, Iſ. lv. 11.

Queſt. 53. *Why compared to* light?

Anſw. Becauſe as light diſcovers things that were indiſcernible in the dark; ſo the Spirit, by the word, diſcovers the latent wickedneſs of the heart, 1 Cor. xiv. 25. and the matchleſs glory and excellency of Chriſt, as IMMANUEL, *God with us*, John xvi 14.

Queſt. 54. *What uſe doth the Spirit make of the reading, but eſpecially the preaching of the word, with reference to* SAINTS, *who are brought into a ſtate of grace?*

Anſw. He makes uſe thereof as an effectual mean [*of building them up in holineſs and comfort, through faith, unto ſalvation*], Acts xx. 32. Rom. xv. 4.

Queſt. 55. *Is* [holineſs] neceſſary *in order to our* juſtification *before God?*

Anſw. It is neceſſary in the *juſtified*, but not in order to their juſtification; becauſe this would found their juſtification

tion upon *works*, contrary to Rom. iii. 20. *By the deeds of the law ſhall no fleſh be juſtified in his ſight* *.

Queſt. 56. *Is it neceſſary as the ground of our title to heaven?*

Anſw. It is neceſſary to *clear* our title; but our title itſelf can be founded only in our union with Chriſt, and the imputation of his righteouſneſs, 1 Cor. iii. 22. 23.—*All are yours, and ye are Chriſt's;* compared with Rom. viii. 30.—*Whom he juſtified, them he alſo glorified.*

Queſt. 57. *Why are the ſaints ſaid to be* built up *in holineſs?*

Anſw. Becauſe the work of ſanctification, like a *building*, is gradually carried on towards perfection at death, Prov. iv. 18.

Queſt. 58. *How doth the Spirit make the reading and preaching of the word, an effectual mean of building up the ſaints in* holineſs?

Anſw. By giving them, in the glaſs of the word, ſuch clear and repeated diſcoveries of the glory of Chriſt, as thereby they are more and more transformed into the ſame image with him, 2 Cor. iii. 18.

Queſt. 59. *How doth he, by means of theſe ordinances, build them up in* [comfort]?

Anſw. By conveying with power unto their ſouls, the great and precious promiſes, which contain all the grounds of real and laſting comfort, Gal. iii. 29. and iv. 28.

Queſt. 60. *Through what* inſtrument *is it, that the Spirit makes theſe means effectual, for building up the ſaints in holineſs and comfort?*

Anſw. It is [*through faith*], 1 Theſſ. ii. 13.

Queſt. 61. *What inſtrumentality has faith, in the hand of the Spirit, for building up the ſaints in holineſs and comfort?*

Anſw. It *reſts* upon God's *faithful word* for the promoting of both, Pſal. cxxxviii. 8. *The Lord will perfect that which concerneth me.*

Queſt. 62. *Unto what* end *does the Spirit, by means of the word, build them up in holineſs and comfort, through faith?*

Anſw. It is *unto* their complete and eternal [*ſalvation*], Rom. i. 16.

* See Part I. on *ſanctification*, Queſt. 45.

Queſt. 63. *What may we* learn *from the Spirit's making the means effectual to ſalvation?*

Anſw. That as no ſpecial bleſſing can be expected from God, in the wilful neglect of the ordinances, Prov. xxviii. 9. ſo we may ſit all our days under a pure diſpenſation of the goſpel, without reaping any ſpiritual profit, unleſs divine ſupernatural agency concur, 1 Cor. iii. 6.

90. QUEST. *How is the word to be read and heard, that it may become effectual to ſalvation?*

ANSW. That the word may become effectual to ſalvation, we muſt attend thereunto with diligence, preparation, and prayer; receive it with faith and love; lay it up in our hearts; and practiſe it in our lives.

Queſt. 1. *What hath God injoined us, in order to our reading and hearing his word in a* right manner?

Anſw. That we [*attend thereunto*]; that we [*receive it*]; and that we [*lay it up in our hearts, and practiſe it in our lives*].

Queſt. 2. *What is it to* [attend] *unto the reading and hearing of the word?*

Anſw. It is to make the reading and hearing thereof the main buſineſs of our life; to have it moſtly at heart, becauſe the word contains *that good part, which ſhall not be taken away*, Luke x. 42.

Queſt. 3. *How ought we to attend, or ſet about the reading and hearing of the word?*

Anſw. [*With diligence, preparation, and prayer*].

Queſt. 4. *What do you underſtand by attending the word* [with diligence]?

Anſw. A careful obſerving and embracing every ſeaſonable opportunity, that may offer in providence, for reading and hearing the ſame, Prov. viii. 34.

Queſt. 5. *What* [preparation] *ſhould we make for reading and hearing the word?*

Anſw. We ſhould conſider, that the word has the authority of God ſtamped upon it, 2 Tim. iii. 16.; that it is himſelf

himſelf who ſpeaketh to us therein, Heb. xii. 25.; that it is his ordinance for our ſalvation, John v. 39.; and will be the ſavour either of life or death unto us, 2 Cor. ii. 16.

Queſt. 6. *Why is* [prayer] *requiſite for reading and hearing the word in a right manner?*

Anſw. Becauſe as it is God alone, and none elſe, who can diſpoſe our hearts for the right performance of thoſe religious exerciſes, ſo he ought always to be addreſſed and ſupplicated for that end, Pſal. cxix. 18.

Queſt. 7. *What ſhould we pray for, when ſetting about the reading and hearing of the word?*

Anſw. That it may be *the power of God unto* our *ſalvation*, Rom. i. 16.; or an effectual means in his hand for convincing, converting, and edifying of our ſouls, John vi. 63.

Queſt. 8. *What is our immediate duty, when we are actually engaged in reading or hearing the word?*

Anſw. Our immediate duty, in that caſe, is to [*receive it*].

Queſt. 9. *What is it to* receive *the word?*

Anſw. It is, *with all readineſs of mind*, to take it in, as the dictates of the Holy Ghoſt to our ſouls, Acts xvii. 11.

Queſt. 10. *Why is the right improvement of the word, in time of reading and hearing thereof, called a* receiving it?

Anſw. Becauſe we can reap no real benefit to our ſouls, by the free offer and exhibition of all the bleſſings that are brought nigh to us therein, unleſs we receive them as God's free gift to us, John iii. 27.

Queſt. 11. *How are we to* receive *the word, and all the good that is therein?*

Anſw. [*With faith and love*].

Queſt. 12. *When is the word received* [with faith], *in time of reading and hearing thereof?*

Anſw. When there is an application of it to the ſoul in particular, in a ſuitableneſs to the ſtate and caſe of the perſon, and the nature of the word, whether in a way of promiſe, Lam. iii. 24. or threatening, Pſal. cxix. 120.

Queſt. 13. *How may a perſon* know *if he receives the word* with faith?

Anſw. By the quickening, Pſal. cxix. 50. enlightening, verſ. 130. ſanctifying, verſ. 9. and ſtrengthening effect of it, Dan. x. 19.

Queſt. 14. *What is the native* conſequence *of receiving the word with faith?*

Anſw. A receiving it alſo with [*love*]; for *faith worketh by love*, Gal. v. 6.

Queſt. 15. *How may our receiving the word* with love *be* diſcerned?

Anſw. When our affections are drawn out to the bleſſed truths and objects revealed therein; ſo as to eſteem them better unto us than *thouſands of gold and ſilver*, Pſal. cxix. 72. or even than our *neceſſary food*, Job xxiii. 12.

Queſt. 16. *What* improvement *ought we to make of the word*, after *reading or hearing of it?*

Anſw. We ſhould [*lay it up in our hearts, and practiſe it in our lives*].

Queſt. 17. *What do you underſtand by the* heart, *where the word ſhould be laid up?*

Anſw. The ſoul, with all its faculties, Prov. xxiii. 26. The *underſtanding*, to know the word; the *will*, to comply with it; the *affections*, to love it; and the *memory*, to retain it.

Queſt 18. *What is implied in* laying up the word in our hearts?

Anſw. That we account it the moſt valuable treaſure, Pſal. cxix. 127.; that we want to keep it with the utmoſt care, verſ. 11.; and that we reſolve to uſe it in all the future exigencies of our ſouls, verſ. 24.

Queſt. 19. *How may we know if the word is really laid up in our hearts?*

Anſw. By our delighting to meditate upon it, Pſal. cxix. 97.; by the Spirit's bringing it to our remembrance, John xiv. 26.; and by our habitual deſire of farther conformity and ſubjection unto it, Pſal cxix. 5.

Queſt. 20. *For what* end *ſhould we lay up the word, in our hearts?*

Anſw. That we may [*practiſe it in our lives*].

Queſt. 21. *What is it to* practiſe the word in our lives?

Anſw. It is to have a converſation becoming the goſpel, Phil. i. 27.; or to have both the outward and inward man regulated according to the unerring rule of the word, Pſal. cxix. 105.

Queſt. 22. *What doth the right manner of reading and hearing the word* teach us?

Anſw.

Anſw. That the bare outward performance of duty will not be acceptable to God, unleſs the heart is engaged therein, Iſ. xxix. 13.

91. QUEST. *How do the ſacraments become effectual means of ſalvation?*

ANSW. The ſacraments become effectual means of ſalvation, not from any virtue in them, or in him that doth adminiſter them; but only by the bleſſing of Chriſt, and the working of his Spirit in them that by faith receive them.

Queſt. 1. *What is meant by* [effectual means of ſalvation]?

Anſw. Such means as, by the bleſſing of God, do fully attain the end for which they are appointed, 1 Theſſ. ii. 13.

Queſt. 2. *What is the meaning of theſe words, in the anſwer,* [not from any virtue in them]?

Anſw. The meaning is, that the ſacraments have not any virtue or efficacy, in themſelves, to confer ſalvation; being only among the outward and ordinary means of grace, which can have no more efficacy of themſelves to confer any ſaving benefit, than the *rain-bow*, of itſelf, has to prevent a deluge.

Queſt. 3. *Who are they who maintain, that the ſacraments have a virtue or power, in themſelves, to confer grace?*

Anſw. The Papiſts, who affirm, that the ſacraments of the New Teſtament, are the true, proper, and immediate cauſes of grace; and that the efficacy of them flows from the ſacramental action of *receiving* the external elements.

Queſt. 4. *How do you prove, that the ſacraments have not any innate, or intrinſic virtue in themſelves, to confer grace or ſalvation?*

Anſw. From this one argument, that if the ſacraments had any ſuch virtue, then grace, or ſalvation, would be infallibly connected with the external uſe of them; but it is obvious from ſcripture, that after Simon Magus was baptized, he remained ſtill *in the gall of bitterneſs, and bond of iniquity*, Acts viii. 13. 23.

Queſt. 5.

Queſt. 5. *Why is it ſaid in the* anſwer, *that the ſacraments become effectual means of ſalvation, not from any virtue* [in him that doth adminiſter them]?

Anſw. It is ſaid in oppoſition to the Papiſts, who maintain, that the efficacy of the ſacraments depends upon the *intention* of the *prieſt*; ſo that any benefit by them, is conferred, or with-held, according to them, juſt as the *ſecret will* of the adminiſtrator would have it.

Queſt. 6. *How is this error refuted?*

Anſw. If the efficacy of the ſacraments depended upon the intention of the adminiſtrator, then there could be no *certainty* about the efficacy of them at all; becauſe no mortal can be abſolutely certain about the intention of another; the ſecrets of the heart being known to God only, Acts i. 24.

Queſt. 7. From whence *then, have the ſacraments their efficacy and virtue?*

Anſw. [*Only*] from [*the bleſſing of Chriſt, and the working of his Spirit*].

Queſt. 8. *What do you underſtand by* [the bleſſing of Chriſt]?

Anſw. That divine power and life wherewith he is pleaſed to accompany the ſacraments, and other ordinances; and without which they would be utterly ineffectual, Rom. i. 16.

Queſt. 9. *What is* [the working of his Spirit], *which is neceſſary to make the ſacraments effectual means of ſalvation?*

Anſw. Not only the planting of grace in the ſoul at firſt, but the drawing of it out into ſuitable exerciſe, on all ſacramental occaſions, Zech. iv. 6.

Queſt. 10. *Why is the working of the Spirit neceſſary to the efficacy of the ſacraments?*

Anſw. Becauſe we are utterly impotent of ourſelves for any thing that is ſpiritually good, John xv. 5.

Queſt. 11. *In* whom *are the ſacraments (by the bleſſing of Chriſt, and the working of his Spirit) effectual means of ſalvation?*

Anſw. [*In them that by faith receive them*].

Queſt. 12. *What is it to* [receive] *the ſacraments* [by faith]?

Anſw. It is to *apply* Chriſt, and the benefits of his purchaſe,

chaſe, as repreſented, and exhibited to us in them, Luke xxii. 19. 20.

Queſt. 13. *What may we* learn, *from the neceſſity of Chriſt's bleſſing, and of the Spirit's working, in order to the efficacy of the ſacraments?*

Anſw. It teacheth us, that our whole dependence for the bleſſing; whether upon ourſelves, when we partake of the ſacrament of the ſupper, or upon our children, when we are ſponſors for them in baptiſm, ſhould be only on Chriſt alone, and the ſaving influences and operations of his Spirit, held forth in the promiſe, to accompany his own inſtitutions: and therefore our partaking of theſe ſolemn ordinances, diſpenſed by *ſome miniſters*, to the ſlighting of them as diſpenſed by *others, equally ſound and faithful*, though perhaps, in our eſteem, ſomewhat inferior in outward gifts, ſays, upon the matter, that the efficacy of the ſacraments depends, *ſome how*, upon the *adminiſtrator*, and not upon the bleſſing of Chriſt *alone*, quite contrary to the mind of the Spirit of God, 1 Cor. iii. 7. *So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe.*

92. QUEST. *What is a ſacrament?*

ANSW. A ſacrament is an holy ordinance inſtituted by Chriſt, wherein, by ſenſible ſigns, Chriſt, and the benefits of the new covenant, are repreſented, ſealed, and applied to believers.

Queſt. 1. *From whence is the word* [ſacrament] *derived?*

Anſw. It is of a Latin original, being anciently uſed, by the Romans, to ſignify their *military oath;* or that oath which their ſoldiers took to be true and faithful to their prince, and that they would not deſert his ſtandard.

Queſt. 2. *How is it uſed by the* church?

Anſw. Not only to ſignify ſomething that is ſacred, but likewiſe a ſolemn engagement to be the Lord's

Queſt. 3. *What is the* general nature *of a ſacrament?*

Anſw. It is [*an holy ordinance inſtituted by Chriſt*].

Queſt. 4. *Why is a ſacrament called* [an holy ordinance]?

Anſw.

Anſw. Becauſe it is appointed not only for holy ends and uſes, but likewiſe for perſons federally holy.

Queſt. 5. *Is it neceſſary that a ſacrament be* [inſtituted by Chriſt]?

Anſw. Yes; it is eſſentially neceſſary that it have his expreſs and immediate warrant and inſtitution, otherwiſe it does not deſerve the name, 1 Cor. xi. 23. *For I have* RECEIVED *of the* LORD, *that which alſo I delivered unto you*, &c.

Queſt. 6. *Why muſt ſacraments be* expreſsly, *or* immediately, *inſtituted by Chriſt?*

Anſw. Becauſe he alone is the head of the church; and has ſole power and authority to inſtitute ſacraments and other ordinances therein, Eph. i. 22. 23.

Queſt. 7. "*What are the parts of a ſacrament?*"

Anſw. "Two; the one, an outward and ſenſible ſign, "uſed according to Chriſt's own appointment; the other, "an inward and ſpiritual grace thereby ſignified, Matth. iii. "11. 1 Pet. iii. 21. *"

Queſt. 8. *What are the outward* [ſigns] *in ſacraments?*

Anſw. They are the ſacramental elements, and the ſacramental actions; but chiefly the elements, becauſe it is about theſe that the ſacramental actions are exerciſed.

Queſt. 9. *Why called* [ſenſible] *ſigns?*

Anſw. Becauſe they are obvious to the outward ſenſes of ſeeing, taſting, feeling, &c.

Queſt. 10. *What* kind *of ſigns are ſenſible ſigns in a ſacrament?*

Anſw. They are not natural, nor merely ſpeculative, but voluntary and practical ſigns.

Queſt. 11. *Why are they not* natural *ſigns?*

Anſw. Becauſe natural ſigns *always* ſignify the ſelf-ſame thing, as ſmoke is always a ſign of fire, and the morning-light a ſign of the approaching ſun; whereas the ſigns in a ſacrament, never ſignify what they repreſent in that holy ordinance, but *when ſacramentally uſed.*

Queſt. 12. *Why are they* practical, *and not merely ſpeculative ſigns?*

Anſw. Becauſe they are deſigned not only to repreſent the

* Larger Cat. Queſt. 163.

ſpiritual

ſpiritual grace ſignified by them; but likewiſe to ſeal and apply the ſame.

Queſt. 13. *Why are the ſigns in a ſacrament called* voluntary *ſigns?*

Anſw. Becauſe they depend entirely upon the divine inſtitution to make them ſigns; yet ſo as there is ſome analogy or reſemblance betwixt the ſign and the thing ſignified.

Queſt. 14. *When are ſacramental ſigns* uſed according to Chriſt's own appointment?

Anſw. When they are diſpenſed with the *words of inſtitution* annexed unto them, Matth. xxviii. 19. 1 Cor. xi. 23. 24. 25.

Queſt. 15. *What do the words of inſtitution imply or contain in them?*

Anſw. They contain, "together with a precept authoriſing the uſe" of them, "a promiſe of benefit to the worthy receivers, Matth. xxviii. 20. *"

Queſt. 16. *What is the* inward and ſpiritual grace *ſignified by the ſenſible ſigns in a ſacrament?*

Anſw. [*Chriſt, and the benefits of the new covenant*].

Queſt. 17. *Why is the covenant of grace called* [the new covenant]?

Anſw. Becauſe it is always to remain in its *prime* and vigour, without the leaſt change or alteration; for *that which decayeth and waxeth old, is ready to vaniſh away*, Heb. viii. 13.

Queſt. 18. *What are the* [benefits] *of the new covenant?*

Anſw. They are all the bleſſings contained in the promiſes thereof, which may be ſummed up in *grace* here, and *glory* hereafter, Pſal. lxxxiv. 11.

Queſt. 19. *Are Chriſt, and the benefits of the new covenant,* ſeparable *from one another?*

Anſw. No: for *he that hath the Son, hath life*, 1 John v. 12.: whoever hath Chriſt, hath *all things* along with him; —*all are yours, and ye are Chriſt's*, 1 Cor. iii. 22. 23.

Queſt. 20. *What is the intention and deſign of ſenſible ſigns in a ſacrament, with reference to Chriſt and the benefits of the new covenant?*

Anſw. The deſign of them is, that Chriſt and his benefits may be [*repreſented, ſealed, and applied*] by them.

* Confeſſion of faith, Chap. xxvii. § 3.

Queſt. 21. *Why are Chriſt and his benefits ſaid to be* [repreſented] *by the ſigns in a ſacrament?*

Anſw. Becauſe as ſacramental ſigns are of divine inſtitution, ſo there is a *reſemblance* or *ſimilitude* between the ſigns and the things ſignified.

Queſt. 22. *Why are Chriſt and his benefits ſaid to be* [ſealed] *by theſe ſigns?*

Anſw. Becauſe by the ſacramental ſigns, Chriſt and his benefits are *confirmed* to the believer, even as a ſeal is a confirmation of a bond or deed, Rom. iv. 11.

Queſt. 23. *Why ſaid to be* [applied]?

Anſw. Becauſe by the right and lawful uſe of the ſacramental ſigns, Chriſt and his benefits are really communicated, conveyed, and made over to the worthy receiver: 1 Cor. xi. 24.—*Take, eat; this is my body, which is broken for you.*

Queſt. 24. *To* whom *do the ſacramental ſigns repreſent, ſeal, and apply Chriſt and his benefits?*

Anſw. Not to all who uſe them, but to [*believers*] only.

Queſt. 25. *Why to* believers *only?*

Anſw. Becauſe nothing but true faith can diſcern, and apply the ſpiritual grace, which is repreſented and exhibited by ſenſible ſigns, in the ſacrament, Gal. iii. 26. 27.

Queſt. 26. *Wherein conſiſts the* FORM *of a ſacrament?*

Anſw. In "a ſpiritual relation, or ſacramental union, be-"tween the ſign and the thing ſignified *."

Queſt. 27. *What is the* conſequence *of this ſacramental union, between the ſign and the thing ſignified?*

Anſw. The conſequence is, "that the names and effects "of the one are attributed to the other †." Thus Chriſt is called *our paſſover*, 1 Cor. v. 7.; and the *bread* in the *ſupper* is called Chriſt's *body*,—*This is my body*, 1 Cor. xi. 24.

Queſt. 28. *When are the ſigns, and the things ſignified,* united, *in thoſe who partake of the ſacraments?*

Anſw. When, together with the ſigns, (in virtue of Chriſt's inſtitution), the bleſſings ſignified are received by faith, Gal. iii. 27.

Queſt. 29. *How may this be illuſtrated by an* example?

Anſw. A little *earth* and *ſtone* put into a man's hand at random, ſignify nothing; but when this is done in a regular manner, according to the forms of law, to give a proprietor

* Confeſſion of faith, Chap. xxvii. § 2. † Ibid.

ſeiſin

ſeiſin and infeftment of his lands, from whence theſe ſymbols were taken, it is of great availment to corroborate his right: ſo *bread* and *wine* in the ſacrament, are of ſmall value in themſelves abſtractly conſidered; yet when received in faith, as the *inſtituted memorials* of the death of Chriſt, whereby his teſtament was ratified and ſealed, the believer's right to all the bleſſings of his purchaſe, is thereby moſt comfortably confirmed: 1 Cor. xi. 24.——*This is my body, which is broken* FOR YOU.

Queſt. 30. *Are the ſacraments neceſſary for the confirmation of the* word?

Anſw. No; the word being of divine and infallible authority, needs no confirmation without itſelf: but they are neceſſary on OUR account, for helping our infirmity, and confirming and ſtrengthening our faith, Rom. iv. 11.

Queſt. 31. *What is the difference between the word and the ſacraments?*

Anſw. The word may be profitable to the *adult*, without the ſacraments; but the ſacraments cannot profit them without the word, Gal. v. 6.

Queſt. 32. *What is the* END *of the ſacraments?*

Anſw. It is "to repreſent Chriſt and his benefits; and to "confirm our intereſt in him: as alſo to put a viſible differ- "ence between thoſe that belong unto the church, and the "reſt of the world; and ſolemnly to engage them to the ſer- "vice of God in Chriſt, according to his word *."

Queſt. 33. *Who are they that have a* right *unto the ſacraments?*

Anſw. They "that are within the covenant of grace, "Rom. xv. 8. †"

Queſt. 34. *Who are to be reckoned* within the covenant of grace, *in the ſight of men?*

Anſw. They who "profeſs their faith in Chriſt, and obe- "dience to him, Acts ii. 38.;" and "infants deſcending "from parents, either both, or but one of them, profeſſing "faith in Chriſt, and obedience to him, are, in that reſpect, "within the covenant, Rom. xi. 16. ‡"

Queſt. 35. *What may we* learn *from the nature of the ſacraments in general?*

* Conf. of faith, Chap. xxvii. § 1. † Larger Cat. Queſt. 162.
‡ Larger Cat. Queſt. 166.

Anſw. The amazing love of the Lord Jeſus, in giving us not only the word as the inſtrument in the hand of the Spirit, for begetting faith, and all other graces, Eph. i. 13.; but likewiſe the ſacraments for ſtrengthening and increaſing the ſame; as well as for cheriſhing our love and communion with one another, 1 Cor. xii. 13.

93. QUEST. *What are the ſacraments of the New Teſtament?*

ANSW. The ſacraments of the New Teſtament are, baptiſm, and the Lord's ſupper.

Queſt. 1. *What were the ordinary ſacraments under the* Old Teſtament?

Anſw. They were two; CIRCUMCISION, and the PASSOVER.

Queſt. 2. *When was* circumciſion *firſt inſtituted?*

Anſw. In the *ninety-ninth* year of Abraham's age, Gen. xvii. 24.; at which time, both he, and *all the men of his houſe,—were circumciſed with him*, verſ. 26. 27.

Queſt. 3. *At what age were the male-children* afterwards *to be circumciſed?*

Anſw. Preciſely on the *eighth day* after they were born, Gen. xvii. 12.

Queſt. 4. *What was the* ſpiritual meaning *of this ſacramental ceremony?*

Anſw. It ſignified the impurity and corruption of nature, Jer. iv. 4.: the neceſſity of regeneration, or being cut off from the firſt Adam, as a federal head, Rom. ii. 28. 29.; and of being implanted in Chriſt, in order to partake of the benefits of his mediation, chap. viii. 1.; together with a ſolemn virtual engagement to be the Lord's, Gen. xvii. 11.

Queſt. 5. *What was the* other *ſacrament of the Old Teſtament?*

Anſw. The *paſſover*.

Queſt. 6. *When was it inſtituted?*

Anſw. At the departure of the children of Iſrael out of Egypt, Exod. chap. xii.

Queſt. 7. *Why called the* PASSOVER?

Anſw. Becauſe the deſtroying angel *paſſed over* the houſes of

of the Iſraelites, in the night when he ſmote the firſt-born with death, in every houſe or family of the Egyptians, Exod. xii. 27.

Queſt. 8. *On what account did the angel paſs over the houſes of the Iſraelites?*

Anſw. Becauſe, according to the expreſs command of God, the blood of the paſſover-lamb was ſtricken upon the *lintels* and *ſide-poſts* of their doors, as a ſignal to the deſtroyer to *paſs over* them, Exod. xii. 22. 23.

Queſt. 9. *What was meant by ſtriking the blood upon their lintels and door-poſts?*

Anſw. It ſignified, that it is only in virtue of the blood or ſatisfaction of Chriſt, that the curſe and ſentence of the law, (which is the wrath of God), is not executed upon the ſinner, Rom. v. 9.

Queſt. 10. *What were the* ſignificant ceremonies *of divine inſtitution, that were to be obſerved in this ſacrament?*

Anſw. The paſſover-lamb was to be without blemiſh, Exod. xii. 5.; it was to be ſlain, verſ. 6.; it was to be roaſted with fire, verſ. 9.; and it was to be eaten, and that wholly and entirely, verſ. 10.

Queſt. 11. *Why behoved the paſſover-lamb to be* without blemiſh?

Anſw. To ſignify, that though our ſins were imputed to Chriſt, yet he was in himſelf *holy, harmleſs, undefiled*, Heb. vii. 26.; and therefore called *a Lamb without blemiſh, and without ſpot*, 1 Pet. i. 19.

Queſt. 12. *Why behoved it to be* ſlain, *or killed by blood-ſhedding?*

Anſw. To denote, that the death of Chriſt was neceſſary, for ſatisfying juſtice, and reconciling us to God, Luke xxiv. 26. *Ought not Chriſt to ſuffer theſe things?*

Queſt. 13. *Why was it to be* roaſted *with fire?*

Anſw. To intimate, that Chriſt's ſufferings, as our Surety, were exquiſitely and inconceivably great, without the leaſt abatement of any of that wrath which was due to our ſins, Iſ. liii. 10. *It pleaſed the Lord to bruiſe him.* Rom. viii. 32. *God ſpared not his own Son.*

Queſt. 14. *Why was it to be* eaten wholly and entirely, *and none of it to be left?*

Anſw. To ſignify, that Chriſt was to be *wholly applied*, in a way of believing, as being *of God made unto us wiſdom, and righteouſneſs,*

righteouſneſs, and ſanctification, and redemption, 1 Cor. i. 30.

Queſt. 15. *Why were all the families of Iſrael to eat the paſſover, at* one *and the* ſame time, *Exod.* xii. 8.?

Anſw. To ſignify, that there is enough in Chriſt to ſatisfy the need of all his people *at once; for in him dwelleth all the fulneſs of the Godhead bodily,* Col. ii. 9.

Queſt. 16. *Why was it to be eaten the* ſame very evening *wherein it was ſlain, verſ.* 6. 8.?

Anſw. To ſignify, that Chriſt ought to be applied and appropriated by faith *ſpeedily,* without delay; *Behold,* NOW *is the accepted time,* 2 Cor. vi. 2.

Queſt. 17. " *How many ſacraments hath Chriſt inſtituted* " *in his church under the New Teſtament?*"

Anſw. " Under the New Teſtament, Chriſt hath inſti- " tuted in his church only two ſacraments; baptiſm, and the " Lord's ſupper *."

Queſt. 18. *How do theſe two ſacraments come in the place of thoſe under the Old Teſtament?*

Anſw. Baptiſm comes in the place of *circumciſion;* and the *Lord's ſupper* in the place of the *paſſover.*

Queſt. 19. *Were the ſacraments of the Old Teſtament no more than* ſhadows *of that grace, which is actually conferred by the ſacraments under the New, as the Papiſts would have it?*

Anſw. By no means; for " the ſacraments of the Old " Teſtament, in regard of the ſpiritual things thereby ſigni- " fied and exhibited, were, for ſubſtance, the ſame with " theſe of the New, 1 Cor. x. 1.—5. †"

Queſt. 20. *Wherein do they* differ?

Anſw. The ſacraments of the Old Teſtament repreſented Chriſt *as yet to come;* whereas thoſe of the New hold him forth *as already come,* and as having finiſhed the work of our redemption, as to the purchaſe of it, Eph. v. 2.

Queſt. 21. *Is there any difference between them as to clearneſs and perſpicuity?*

Anſw. The words annexed to the outward ſigns in the ſacraments of the New Teſtament, make the things ſignified appear vaſtly more plain and perſpicuous, than in the ſacraments of the Old.

* Larger Cat. Queſt. 164. † Confeſſion of faith, chap. xxvii. § 5.

Queſt. 22.

Queſt. 22. *What* other *ſacraments do the Papiſts add to baptiſm and the Lord's ſupper?*

Anſw. They boldly adventure to add other *five*, namely, *confirmation*, *penance*, *ordination*, *marriage*, and *extreme unction*.

Queſt. 23. *How may it appear, in a word, that all theſe are falſe and ſpurious ſacraments?*

Anſw. In regard that none of them have ſacramental ſigns of *divine inſtitution*, ſignifying any inward and ſpiritual grace; and conſequently none of them can be APPOINTED *ſeals* of God's covenant.

Queſt. 24. WHO *may lawfully* diſpenſe *the ſacraments of the New Teſtament?*

Anſw. "Neither of them may be diſpenſed by any, but "a miniſter of the word, lawfully ordained, 1 Cor. iv. 1. *"

94. QUEST. *What is baptiſm?*

ANSW. Baptiſm is a ſacrament, wherein the waſhing with water, in the name of the Father, and of the Son, and of the Holy Ghoſt, doth ſignify and ſeal our ingrafting into Chriſt, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Queſt. 1. *What is the proper ſignification of the word* [baptiſm]?

Anſw. It is of a Greek original, and properly ſignifies a *waſhing*, *ſprinkling*, or *pouring out*, in order to cleanſing, Mark i. 8. *I indeed baptize you with water, but he ſhall baptize you with the Holy Ghoſt*; that is, he ſhall pour his Spirit upon you, according to the promiſe, Iſ. xliv. 3.—*I will pour my Spirit upon thy ſeed*, &c.

Queſt. 2. *Who is the* author *of baptiſm?*

Anſw. The Lord Jeſus Chriſt, the Mediator and Head of the church.

* Confeſſion of faith, chap. xxvii. § 4.

Queſt. 3.

Queſt. 3. When *did he inſtitute and appoint it*, as a ſacrament of the New Teſtament?

Anſw. A little before his aſcenſion into heaven, when he gave his *apoſtles* that ſolemn charge, Matth. xxviii. 19. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

Queſt. 4. *Was not baptizing uſed before that time?*

Anſw. It was uſed long before by the Jews, in receiving their proſelytes, but not by any divine inſtitution.

Queſt. 5. *When came baptiſm to have a divine warrant and inſtitution?*

Anſw. When God SENT *John* the *Baptiſt to baptize with water*, John i. 33.

Queſt. 6. *Was there any difference between the baptiſm of* John, *and the baptiſm diſpenſed by the* apoſtles *after Chriſt's aſcenſion?*

Anſw. There was no *eſſential* difference betwixt them; for both of them had the ſame viſible ſign, and the ſame bleſſings ſignified thereby. The difference was only *circumſtantial*, in reſpect of *time*, and the *objects* of adminiſtration.

Queſt. 7. *How did they differ in reſpect of* time?

Anſw. The baptiſm of John was diſpenſed *before* Chriſt had finiſhed the work which his Father gave him to do; but the baptiſm of the apoſtles was moſtly *after* Chriſt had ſuffered, and had entered into his glory.

Queſt. 8. *How did they differ as to the* objects *of adminiſtration?*

Anſw. The baptiſm of John was confined to Judea only; but the baptiſm of the apoſtles extended to all nations, to whom the goſpel was preached, Matth. xxviii. 19.

Queſt. 9. *Did not Paul re-baptize ſome diſciples at Epheſus, who had been before baptized by John, Acts* xix. 4. 5.?

Anſw. No: he only declares, that they who had heard John preach the doctrine of repentance, and faith in Chriſt, were, by John, baptized in the name of the Lord Jeſus; and ſo needed not be re-baptized by any other.

Queſt. 10. *Why did Chriſt, who had no need of it, condeſcend to be baptized by John?*

Anſw. He gives the reaſon himſelf; *It becometh us*, ſays he, *to fulfil all righteouſneſs*, Matth. iii. 15.

Queſt. 11. *Did Chriſt himſelf baptize any?*

Anſw.

Anſw. No: *Jeſus himſelf baptized not, but his diſciples,* John iv. 2.

Queſt. 12. *Why did not Chriſt baptize any himſelf?*

Anſw. That he might commend the miniſtry of men of like paſſions with ourſelves; and to ſhew that the efficacy of the ordinance did not depend upon the adminiſtrator, but upon the divine bleſſing; even as the words ſpoken by him on earth, when they were efficacious; they were ſo, not merely as ſpoken or uttered from his lips, but as accompanied with his own almighty power, Luke v. 17.

Queſt. 13. *What is the viſible* ſign, *or outward* element *in baptiſm?*

Anſw. Only [*water*], pure and unmixed, Acts x. 47.

Queſt. 14. *How is* water *to be applied to the body in baptiſm?*

Anſw. "Dipping of the perſon into the water is not ne-"ceſſary, but baptiſm is rightly adminiſtered by pouring or "ſprinkling water upon the perſon *."

Queſt. 15. *How doth it appear from ſcripture, that baptiſm is rightly adminiſtered by pouring or ſprinkling water upon the perſon?*

Anſw. From repeated inſtances of the adminiſtration of baptiſm by the apoſtles in this manner; particularly, when *three thouſand* were baptized by them, Acts ii. 41. water behoved to be ſprinkled upon them, in regard the apoſtles could not have time, in a part only of one day, to take them one by one, and plunge them into it. Nor is it probable, that the jailor, Acts xvi. 33. had ſuch ſtore of water, in the night-ſeaſon, as was ſufficient for himſelf, and whole family, to be dipt into; or that they went abroad in queſt of ſome river for that purpoſe: it is by far more reaſonable to think, that in both the above inſtances, they were baptized by ſprinkling. The ſame may be ſaid of Paul's baptiſm, Acts ix. 18.; and of the baptiſm of Cornelius and his friends, Acts x. 47. 48.

Queſt. 16. *Why is it moſt expedient to ſprinkle water upon the* face *in baptiſm?*

Anſw. Becauſe the face is the principal part of the body, and the whole perſon is repreſented by it, Exod. x. 29.

Queſt. 17. *What is* ſignified *by water in baptiſm?*

* Confeſſion of faith, chap. xxviii. § 3.

Anſw. The cleanſing virtue of the blood, Rev. i. 5. and Spirit of Chriſt, Tit. iii. 5.

Queſt. 18. *What is the difference between cleanſing by the* blood, *and cleanſing by the* Spirit *of Chriſt?*

Anſw. The blood of Chriſt cleanſeth *meritoriouſly*, 1 John i. 7.; the Spirit of Chriſt *efficaciouſly*, Ezek. xxxvi. 27. By the former, the guilt of ſin is, at once, taken away in juſtification; by the latter, the blot and ſtain thereof is gradually carried off in ſanctification.

Queſt. 19. *What is ſignified by* ſprinkling *of water upon the body?*

Anſw. The *application* of the blood of Chriſt unto the ſoul, by the Spirit of God, Tit. iii. 5. 6.

Queſt. 20. *What is the analogy, or reſemblance, betwixt the ſign in baptiſm, and the thing ſignified?*

Anſw. Water makes clean, what before was foul and naſty; ſo the blood and Spirit of Chriſt purify from the guilt and pollution of ſin, Zech. xiii. 1.: water is open and free to all; ſo Chriſt and his benefits are freely offered to all the hearers of the goſpel, Rev. xxii. 17.

Queſt. 21. *In whoſe* name *are we baptized?*

Anſw. [*In the name of the Father, and of the Son, and of the Holy Ghoſt*], Matth. xxviii. 19.

Queſt. 22. *What is it to be baptized* in the name of the Father, and of the Son, and of the Holy Ghoſt?

Anſw. It is not only to be baptized by the will, command, and authority of the Three-one-God; but likewiſe to be, by baptiſm, ſolemnly dedicated and devoted to the Father, the Son, and the Holy Ghoſt, as our God and portion for ever, Iſ. xliv. 5.

Queſt. 23. *What is it to be baptized by the* command *and* authority *of the Father, Son, and Holy Ghoſt?*

Anſw. It intimates, that the Trinity of perſons, do not only authorize and appoint baptiſm to be a ſacrament of the New Teſtament; but that they become jointly engaged to make good all the bleſſings of the covenant, ſignified and ſealed by that ordinance, Jer. xxxi. 33. *I will be their God, and they ſhall be my people.*

Queſt. 24. *What is included in our being, by baptiſm, ſolemnly* dedicated *and* devoted *to the Father, Son, and Holy Ghoſt, as our God and portion for ever?*

Anſw. It includes a ſolemn profeſſion, that theſe three adorable

adorable perſons have the ſole right to all our religious worſhip, Pſal. v. 7.; that all our hope of ſalvation is from them, Pſal. lxii. 1. 5.; and that we ſhall be wholly and for ever the Lord's, Pſal. xlviii. 14.

Queſt. 25. *Is it neceſſary that baptiſm be diſpenſed in theſe expreſs words,* "In the name of the Father, and of the Son, "and of the Holy Ghoſt?"

Anſw. Yes; becauſe miniſters are peremptorily commanded by Chriſt, to baptize in this very form, Matth. xxviii. 19. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

Queſt. 26. *Did not the apoſtles baptize in another form, when they baptized* in the name of the Lord Jeſus, *Acts* viii. 16.?

Anſw. It is not to be ſuppoſed, that the apoſtles would alter the *form*, ſo expreſsly delivered to them, by their glorious Maſter; and therefore when any are ſaid to be baptized *in the name of the Lord Jeſus*, it is not deſigned thereby to notify to us, in what *form of words* they were baptized; but only that they were baptized by the *authority* of Chriſt, who appointed this ſacrament; and unto faith in him, and communion with him.

Queſt. 27. *How ought the mentioning of the holy Trinity to be* introduced *in baptiſm?*

Anſw. It is proper that it be introduced by words in the *firſt perſon*, expreſſing the preſent act of adminiſtration; and likewiſe ſetting forth the authority that a miniſter, lawfully called, has to diſpenſe this ſacrament; ſuch as, "*I* baptize "thee, in the name," &c. *.

Queſt. 28. *What are the* ends *and* uſes *of baptiſm?*

Anſw. They are to [*ſignify and ſeal our ingrafting into Chriſt, and partaking of the benefits of the covenant of grace*].

Queſt. 29. *What is it to ſignify and ſeal* [our ingrafting into Chriſt]?

Anſw. It is to ſignify and ſeal our union with him, and conſequently the imputation of his righteouſneſs to us, Gal. iii. 27. *As many of you as have been baptized into Chriſt, have put on Chriſt.*

* See the *Directory for public worſhip*, on the head of *baptiſm*.

Queſt. 30. *What are the* [benefits of the covenant of grace], *the* partaking *whereof is ſignified and ſealed in baptiſm?*

Anſw. They are "remiſſion of ſins by the blood of Chriſt, "regeneration by his Spirit, adoption, and reſurrection un- "to everlaſting life *."

Queſt. 31. *What is the conſequence of its being ſignified and ſealed to us in baptiſm, that we partake of ſuch great and glorious benefits?*

Anſw. The conſequence is, that on this account, "we "enter into an open and profeſſed engagement to be—the "Lord's †."

Queſt. 32. *What is included in* [our engagement to be the Lord's]?

Anſw. That we ſhall be his "wholly and only ‡."

Queſt. 33. *What is it to be his* wholly?

Anſw. It is to be his, in all that we *are*, ſoul, ſpirit, and body, 1 Cor. vi. 19. 20.; and in all that we *have*, whether gifts, graces, or worldly comforts, 1 Chron. xxix. 14.

Queſt. 34. *What is it to be the Lord's* only?

Anſw. It is to be his in oppoſition to all his rivals and competitors, every one of which we profeſs to renounce in baptiſm, Hoſ. xiv. 8.

Queſt. 35. *Who are theſe rivals and competitors with God, whom we profeſs to renounce in baptiſm?*

Anſw. They are ſin, Rom. vi. 6. Satan, Acts xxvi. 18. and the world, John xvii. 14.

Queſt. 36. *Does baptiſm* make, *or conſtitute, perſons church-members?*

Anſw. No: they are ſuppoſed to be church-members before they are baptized, and if they are children of profeſſing parents, they are *born* members of the viſible church, 1 Cor. vii. 14.

Queſt. 37. *Why muſt they be church-members before they are baptized?*

Anſw. Becauſe the ſeals of the covenant can never be applied to any, but ſuch as are ſuppoſed to be *in the covenant*; nor can the privileges of the church be confirmed to any that are *without* the church.

* Larger Cat. Queſt. 165. See all theſe explained, Part I. on juſtification, ſanctification, adoption, and reſurrection.

† Larger Cat. Queſt. 165. ‡ Ibid.

Queſt. 38.

Queſt. 38. *Why then do our* Confeſſion *, and* Larger Catechiſm †, *ſay, that* " *the parties baptized are ſolemnly admitted into the viſible church?*"

Anſw. Becauſe there is a vaſt difference between *making* a perſon a church-member, who was none before; and the *ſolemnity* of the admiſſion of one, who is already a member. All that our *Confeſſion* and *Catechiſm* affirm, is, that by baptiſm, we are *ſolemnly admitted into the viſible church;* that is, by baptiſm we are publicly declared to be church-members *before*, and have *now*, our memberſhip SOLEMNLY ſealed to us thereby: *For by one Spirit we are all baptized into one body*, 1 Cor. xii. 13.

Queſt. 39. *Is it warrantable to call the baptizing of any, the* Chriſtening *of them?*

Anſw. No: becauſe this is an encouraging of the ſuperſtitious Popiſh notion, that baptiſm makes even thoſe, who are born within the viſible church, to *become Chriſtians;* and that by the want of it, they remain Infidels, and are left to uncovenanted mercy.

Queſt. 40. *What are the* extremes *about the* neceſſity *of baptiſm?*

Anſw. The Socinians and Quakers deny that it is neceſſary at all: on the other hand, the Papiſts, and ſome others, maintain, that it is ſo abſolutely neceſſary, that no ſalvation can be expected without it.

Queſt. 41. *What is the doctrine of our* Confeſſion of faith *on this head?*

Anſw. That " although it be a great ſin to contemn or " neglect this ordinance, yet grace and ſalvation are not ſo " inſeparably annexed unto it, as that no perſon can be re" generated and ſaved without it, or that all that are bap" tized are undoubtedly regenerated. ‡"

Queſt. 42. *Wherein conſiſts the greatneſs of the ſin of contemning and ſlighting this ordinance?*

Anſw. It conſiſts in deſpiſing an expreſs and poſitive inſtitution of Chriſt, appointed to be adminiſtered in his church to the end of the world, Matth. xxviii. 19. 20.; and in ſlighting all the great and glorious benefits and privileges ſignified and ſealed thereby, Luke vii. 30.

* Chap. xxviii. § 1. † Queſt. 165. ‡ Chap xxviii. § 5.

Queſt. 43.

Queſt. 43. *How doth it appear that grace and ſalvation are not inſeparably annexed to baptiſm?*

Anſw. From the inſtance of Abraham, who had *the righteouſneſs of faith* before he was circumciſed, Rom. iv. 11.; of Cornelius, who *feared God*, and was accepted of him, before he was baptized, Acts x. 2. 4.; and from the inſtance of the *thief* on the croſs, who was ſaved without being baptized at all, Luke xxiii. 43.

Queſt. 44. *How doth the ſcripture evince, that all who are baptized are not regenerated and ſaved?*

Anſw. From the inſtance of Simon Magus, who was baptized, and yet after baptiſm, remained *in the gall of bitterneſs, and in the bond of iniquity*, Acts viii. 13. 23.

Queſt. 45. *Whether doth baptiſm give a* right *to covenant-bleſſings; or, is it a* declarative *ſign and ſeal of them only?*

Anſw. It is only a declarative ſign and ſeal of them, as circumciſion was, Rom. iv. 11.

Queſt. 46. *What then gives a* right?

Anſw. The promiſe of the covenant, which is indorſed to the children, as well as to the parents, Acts ii. 39. *The promiſe is unto* YOU, *and to your* CHILDREN.

Queſt. 47. *Whether is baptiſm deſigned to make the covenant ſurer, or our faith ſtronger?*

Anſw. It is deſigned only to make our faith ſtronger; for the ſureneſs of the covenant flows from the faithfulneſs of God, which is inviolable and unchangeable, Pſal. lxxxix. 33. Iſ. liv. 10.

Queſt. 48. *Wherein conſiſts the* efficacy *of baptiſm?*

Anſw. It conſiſts in ſealing and ratifying the right to covenant-bleſſings, which perſons have from the promiſe, ſo infallibly, that they ſhall certainly be put in poſſeſſion of them, Eph. v. 25. 26. For, according to the doctrine of our *Confeſſion*, "The grace promiſed is not only offered, "but really exhibited and conferred by the Holy Ghoſt, to "ſuch (whether of age, or infants) as that grace belongeth "unto, according to the counſel of God's own will, in his "appointed time. *"

Queſt. 49. *Is baptiſm efficacious at the time of its adminiſtration?*

Anſw. Not always: "the efficacy of baptiſm is not tied

* Confeſſion, Chap. xxviii. § 6.

"to

" to that moment of time wherein it is adminiſtered *," but may take place afterwards, as God in his ſovereignty has fixed it; *for the wind bloweth where it liſteth*, John iii. 8.

Queſt. 50. *What may we* learn *from the nature of baptiſm?*

Anſw. The infinite goodneſs of God, in appointing an initiating ordinance, irreverſibly ſealing all the bleſſings of the covenant to the elect ſeed, Gen. xvii. 7.

95. QUEST. *To whom is baptiſm to be adminiſtered?*

ANSW. Baptiſm is not to be adminiſtered to any that are out of the viſible church, till they profeſs their faith in Chriſt, and obedience to him; but the infants of ſuch as are members of the viſible church are to be baptized.

Queſt. 1. *Who may adminiſter the ſacrament of baptiſm?*

Anſw. Neither of the two ſacraments " may be diſpenſed " by any, but by a miniſter of the word, lawfully ordained †."

Queſt. 2. *How do you prove, that ordination by* preſbyters, *is lawful and valid, without a* dioceſan biſhop?

Anſw. From expreſs ſcripture teſtimony, aſſerting the validity of ordination to the miniſtry, by *the laying on of the hands of the* PRESBYTERY, 1 Tim. iv. 14.

Queſt. 3. *Why ſhould miniſters lawfully ordained, and no other perſons whatſoever, diſpenſe the ſacraments of the New Teſtament?*

Anſw. Becauſe they only are the *ſtewards of the myſteries of God*, 1 Cor. iv. 1.; and have the ſole commiſſion and authority from Chriſt to preach and baptize, Matth. xxviii. 19. *Go ye therefore and* TEACH *all nations*, BAPTIZING *them*, &c.

Queſt. 4. *Is* public prayer *requiſite before the adminiſtration of baptiſm?*

* Confeſſion, Chap xxviii. §. 6. † Ibid. Chap. xxvii. § 4.

Anſw.

Anſw. It is evident, that our Lord, at the firſt inſtitution of the ſupper, and his apoſtles afterwards, according to his example, did pray for the divine bleſſing to attend the diſpenſation of that ſolemn ordinance, 1 Cor. xi. 24.: and therefore, by a parity of reaſon, miniſters ought to pray, and the people to join therein, for the ſame bleſſing upon the adminiſtration of the ſacrament of baptiſm.

Queſt. 5. *Ought not* teaching, *or preaching of the word, to go before baptiſm?*

Anſw. Yes; becauſe our Lord has joined them together, Matth. xxviii. 19. *Go ye therefore and* TEACH *all nations,* BAPTIZING *them,* &c. And accordingly it was the uniform practice of the apoſtles to preach when they baptized, Acts ii. 38. 41. and viii. 35. 38. and xvi. 32. 33.

Queſt. 6. *Is* naming *of children neceſſary at baptiſm?*

Anſw. No: baptiſm diſpenſed by ſprinkling of water, together with the words of inſtitution, is every way valid and complete, though the perſon baptized is not named at all.

Queſt. 7. *But was not the* naming *of children, at* circumciſion, *an ancient practice among the Jews, Luke* i. 59.?

Anſw. It was ſo: and the names of children may be publiſhed at baptiſm ſtill, provided it is not looked upon as eſſential to that ſolemn ordinance; for it is the *parent,* and not the *miniſter,* who gives the name.

Queſt. 8. *May baptiſm be adminiſtered in* private?

Anſw. It is more agreeable to the nature of this ordinance, when the Lord gives his people peace and opportunity for their public aſſemblies, that it be adminiſtered where-ever the congregation is orderly called together, to wait on the diſpenſing of the word, Acts ii. 41. *

Queſt. 9. *What if the child ſhall be removed by death, before ſuch a regular opportunity can be had?*

Anſw. Then the parents may comfort themſelves in this, that they were neither guilty of an unneceſſary delay, nor of contemning the ordinance; and that in theſe circumſtances, the want of it cannot harm the child, 2 Sam. xii. 18. 23.

Queſt. 10. *With what frame and diſpoſition of mind ought this ſacrament to be diſpenſed and witneſſed?*

Anſw. With a firm perſuaſion that it is an ordinance of God; with a filial and reverential fear of him on our ſpirits;

* See Act X. Aſſembly 1690.

and

and with gratitude and thankfulneſs for the ineſtimable benefits that are ſignified and ſealed therein.

Queſt. 11. *How often is baptiſm to be adminiſtered to any perſon?*

Anſw. But *once* only, Acts xix. 4. 5.

Queſt. 12. *Why but* once *only?*

Anſw. Becauſe when our *ingrafting into Chriſt* (which is the comprehenſive benefit ſignified and ſealed in baptiſm) doth once take place, it is never repeated, but remaineth firm and inviolable for ever, John xvii. 23.

Queſt. 13. *To whom is baptiſm* NOT *to be adminiſtered?*

Anſw. [*Baptiſm is not to be adminiſtered to any that are out of the viſible church*].

Queſt. 14. *Whom do you underſtand by thoſe* [*that are* out of the viſible church]?

Anſw. All Infidels, or ſuch as are Jews or Heathens, and their children.

Queſt. 15. *Why may not theſe be baptized?*

Anſw. Becauſe being ſtrangers from the covenant of promiſe, they can have no right to the ſeals thereof, Eph. ii. 12.

Queſt. 16. *May* Infidels *in no event be baptized?*

Anſw. Yes, they may; ſo ſoon as [*they profeſs their faith in Chriſt, and obedience to him*].

Queſt. 17. *What is it to* [profeſs faith in Chriſt]?

Anſw. It is to profeſs a belief of the whole doctrines of the Chriſtian religion, Acts viii. 37.

Queſt. 18. *What is it to profeſs* [obedience to him]?

Anſw. It is to yield an external ſubjection to all the ordinances and inſtitutions of Chriſt, Acts ii. 46.

Queſt. 19. *Whom doth ſuch a profeſſion reſpect?*

Anſw. It reſpects only the *adult*, or ſuch as are grown up to ripeneſs of age.

Queſt. 20. *Have not* INFANTS *(who can make no ſuch profeſſion) a right to baptiſm?*

Anſw. Yes: [*The infants of ſuch as are members of the viſible church, are to be baptized*].

Queſt. 21. *Who are* [the members of the viſible church]?

Anſw. They are "all ſuch as profeſs the true religion, and "their children *."

Queſt. 22. *What are we to underſtand by the* true religion?

* Larger Cat. Queſt. 62.

Anſw. We are to underſtand by it the whole of theſe doctrines deduced from the holy ſcriptures, which are contained in our *Confeſſion of faith*, and *Catechiſms*, as agreeing, in the main, with the *Confeſſions* of other reformed churches, 2 Tim. i. 13. *Hold faſt the form of ſound words.*

Queſt. 23. *What is it to* profeſs *the true religion?*

Anſw. It is openly to acknowledge, on all proper occaſions, a ſtedfaſt adherence to the whole of divine truth, without eſpouſing or countenancing any oppoſite error, Pſal. cxix. 105. Rom. x. 10.

Queſt. 24. *Is a bare profeſſion of the true religion ſufficient?*

Anſw. No: for *faith without works is dead*, James ii. 26.

Queſt. 25. *Upon what* ground *have the infants of ſuch as are members of the viſible church a right to baptiſm?*

Anſw. Upon the ground of the grace and goodneſs of God in the promiſe, aſſuming them into the ſame covenant with their parents; as in the promiſe made to Abraham, Gen. xvii. 7. *I will eſtabliſh my covenant between me and thee, and thy ſeed after thee,—to be a God unto thee, and to thy ſeed after thee.*

Queſt. 26. *But what if this promiſe, of aſſuming the ſeed into the ſame covenant with the parents, have a reſpect only to the natural offspring of Abraham, and to none elſe?*

Anſw. The apoſtle Peter plainly affirms, that it is a promiſe of the covenant of grace extending to the Gentiles as well as to the Jews; and at the ſame time, that it is the foundation of church-membership, and conſequently of baptiſm, when he ſays, Acts ii. 38. 39. *Repent, and be baptized every one of you;—for the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.*

Queſt. 27. *How doth it appear from this text, that the promiſe of aſſuming the children unto the ſame covenant with their parents, extends to the* Gentile nations?

Anſw. Becauſe the apoſtle ſays, that the promiſe is unto *all that are* AFAR OFF, *even as many as the Lord our God ſhall call;* namely, by the external call of the word, which is appointed to be publiſhed to *every creature*, Mark xvi. 15.

Queſt. 28. *How doth it appear, that this promiſe is the foundation of* church-membership, *and conſequently of* baptiſm?

Anſw.

Anſw. It appears from this, that the apoſtle inforces his exhortation to *repent, and be baptized*, upon the adult perſons to whom he is ſpeaking, from this powerful and encouraging motive, that then their children ſhould have a right and title to the privileges of the ſame covenant of promiſe, the ſeal whereof they themſelves were to receive in their baptiſm; *Repent*, ſays he, *and be baptized:—for the promiſe is unto you, and to your children.*

Queſt. 29. *What* promiſe *doth the apoſtle here point at?*

Anſw. He points at the promiſe made to Abraham, Gen. xvii. 7. *I will be a God unto thee, and to thy ſeed after thee.*

Queſt. 30. *What* ſeal *was annexed to this promiſe, or promulgation of the covenant of grace, made to Abraham?*

Anſw. The ſeal of *circumciſion*, verſ. 10. *This is my covenant, which ye ſhall keep between me and you:—Every man-child among you ſhall be circumciſed.* And verſ. 12. *He that is eight days old ſhall be circumciſed among you.*

Queſt. 31. *What connection is there between circumciſing the ſeed of Abraham on the eighth day, under the Old Teſtament, and baptizing the infant-children of profeſſing parents under the New?*

Anſw. The connection is, that though circumciſion and baptiſm be different *ſigns*, yet they are both of them *ſeals* of the ſame covenant of grace; and ſince the infant-ſeed of Abraham received the ſeal of circumciſion, under the Old Teſtament, by parity of reaſon, the infant-children of profeſſing parents ſhould receive the ſeal of baptiſm under the New; eſpecially as baptiſm is now come in the room of circumciſion.

Queſt. 32. *How do you prove, from ſcripture, that baptiſm is come in the room of circumciſion?*

Anſw. From Col. ii. 10. 11. 12. *Ye are complete in him.—In whom alſo ye are circumciſed with the circumciſion made* WITHOUT *hands:—Buried with him in baptiſm, wherein alſo you are riſen with him.*

Queſt. 33. *How doth it appear, from this* text, *that baptiſm is now come in the room of circumciſion?*

Anſw. From the plain and obvious ſcope of it, which is to ſhew, that there is no need *now* of that circumciſion which was outward in the fleſh, in regard we have all the bleſſed fruits and effects of Chriſt's death and reſurrection more *clearly*, and at the ſame time more *extenſively*, repreſented

and ſealed in baptiſm; which is diſpenſed equally to both *ſexes*.

Queſt. 34. *What would be the conſequence, if the infants of profeſſing parents, under the New Teſtament, were not admitted to the initiating ſeal of the covenant, as well as the infants of the Jews under the Old?*

Anſw. The conſequence would be, that the privileges of the New-Teſtament church would be more abridged and leſſened, than theſe of the Old, whereas they are rather increaſed and enlarged, Iſ. liv. 2. 3.

Queſt. 35. *How can infants be baptized, when they are incapable of making a profeſſion of their faith, which ſeems to be required in order to baptiſm, Acts* viii. 37.?

Anſw. An explicit or formal profeſſion of faith, is only required of them that are adult, or come to age, when they are to be baptized; but not of infants *now*, any more than when they were circumciſed of old, on the eighth day after their birth.

Queſt. 36. *Are infants capable of the bleſſings ſignified and ſealed in baptiſm?*

Anſw. Undoubtedly they are: for ſome of them have been *filled with the Holy Ghoſt even from* their *mother's womb*, Luke i. 15.; and conſequently, by grace, capable of regeneration, pardon, and eternal life; wherefore the ſign and ſeal of theſe bleſſings, ought not to be with-held.

Queſt. 37. *How are children of profeſſing parents* deſigned *in ſcripture?*

Anſw. If any one of the parents be a *viſible believer*, or *regular church-member*, the children, on that account, are called *holy*, 1 Cor. vii. 14. *The unbelieving huſband is ſanctified by the wife; and the unbelieving wife is ſanctified by the huſband; elſe were your children unclean, but now they are holy.*

Queſt. 38. *What* holineſs *is here meant?*

Anſw. Federal holineſs, or being admitted to church-membership, together with their believing or profeſſing parent.

Queſt. 39. *May not this holineſs be underſtood of* legitimacy, *or being lawfully begotten?*

Anſw. No; becauſe marriage being an ordinance of the law of nature, the children of married parents, though both of

of them Infidels, are as lawfully begotten as thoſe of profeſſing Chriſtians.

Queſt. 40. *How doth federal holineſs intitle an infant to baptiſm?*

Anſw. Federal holineſs neceſſarily ſuppoſes a being *within the covenant*, in virtue of the credible profeſſion of the parent, and conſequently a right to the initiating ſeal thereof.

Queſt. 41. *Is there any* expreſs precept *in the New Teſtament for baptizing the infants of viſible believers?*

Anſw. The privilege of the infant-ſeed of viſible church-members, having been ſettled ever ſince Abraham's time, and never reverſed, there was no need of any more than the *general precept*, *Go teach and baptize*, Matth. xxviii. 19.

Queſt. 42. *Why is there need of no precept more expreſs than this general one?*

Anſw Becauſe the privilege of infants, their being aſſumed into the ſame covenant with their parents, is declared to be continued in New Teſtament times, Acts ii. 39. *The promiſe is unto you, and to your children.*

Queſt. 43. *Have we any* ſcripture-example *for infant-baptiſm?*

Anſw. Yes: the apoſtles baptized *whole houſeholds* or families at once; ſuch as the houſehold of Lydia, Acts xvi. 15.; all the jailor's family, verſ. 33.; and the houſehold of Stephanas, 1 Cor. i. 16.

Queſt. 44. *But there is no mention of their baptizing infants in thoſe families?*

Anſw. Neither is there mention of their baptizing *adult* perſons in them; only ſince they baptized the *whole*, it is not to be ſuppoſed, but that there were *ſome* infants, or young ones, among them.

Queſt. 45. "*How is our baptiſm to be improved by us?*"

Anſw. "——By ſerious and thankful conſideration of the "nature of it, and of the ends for which Chriſt inſtituted "it;—by being humbled for our ſinful defilement, our fall-"ing ſhort of, and walking contrary to our engagements;—"and by endeavouring to live by faith, to have our conver-"ſation in holineſs and righteouſneſs, as thoſe that have "therein given up their names to Chriſt, and to walk in "brotherly love, as being baptized by the ſame Spirit into "one body *."

* Larger Cat. Queſt. 167.

Queſt. 46.

Queſt. 46. When *ſhould we thus* improve *our baptiſm?*

Anſw. "All our life long, eſpecially in time of temptation, and when we are preſent at the adminiſtration of it to others *."

96. QUEST. *What is the Lord's ſupper?*

ANSW. The Lord's ſupper is a ſacrament, wherein, by giving and receiving bread and wine, according to Chriſt's appointment, his death is ſhewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their ſpiritual nouriſhment, and growth in grace.

Queſt. 1. *Why is this ſacrament compared to a* [ſupper]?

Anſw. Becauſe it was inſtituted immediately after eating the paſſover, [Matth. xxvi. 26.] which was always at night, Exod. xii. 6. 8.

Queſt. 2. *Why is it called* [the LORD'S ſupper]?

Anſw. Becauſe the Lord Jeſus was the ſole author of it, 1 Cor. xi. 23.; and it was highly requiſite it ſhould be ſo.

Queſt. 3. *Why was it highly requiſite that the Lord Jeſus ſhould be the ſole author of this holy ordinance?*

Anſw. Becauſe all the grace that is held forth therein, is treaſured up wholly in him; and is conveyed and applied by him unto the ſoul, John i. 16.

Queſt. 4. When *did Chriſt inſtitute and appoint this ſacrament?*

Anſw. The ſame night in which he was betrayed, 1 Cor. xi. 23.

Queſt. 5. *What night was that?*

Anſw. It was the very laſt night before his death, Matth. xxvi. 47. 48. compared with chap. xxvii. 1. 35. 46. 50.

Queſt. 6. *What is* implied *in his inſtituting this ſacrament the ſame night in which he was betrayed?*

Anſw. It implies his infinite goodneſs, and inviolable attachment

* Larger Cat. Queſt. 167.

tachment to mankind loſt, whom he repreſented; that in the immediate proſpect of his greateſt ſufferings, and ſoul-agonies in their ſtead, he ſhould have their ſalvation and comfort ſo much at heart, as to leave this memorial and pledge of his dying love among them, till he come again, Matth. xxvi. 29.

Queſt. 7. *Are Chriſtians under any obligation to celebrate this ordinance* at night, *as our Lord and his diſciples did at the firſt inſtitution of it?*

Anſw. No: the ſubſtituting this ſacrament in the room of the paſſover, (which was eaten immediately before), was the occaſion of its being firſt adminiſtered at night; and that particular occaſion can never recur again.

Queſt. 8. *In what* poſture *ſhould the Lord's ſupper be received?*

Anſw. This ſacrament being called *the Lord's table*, 1 Cor. x. 21. a *table-poſture*, which is *ſitting*, ſeems to be moſt agreeable to the practice of our Lord, and his diſciples, at the *firſt ſupper*, Matth. xxvi. 20. 26.

Queſt. 9. *From whence did the practice of* kneeling *at the ſacrament take its riſe?*

Anſw. From the church of Rome, who maintain that the conſecrated bread, or *wafer*, is changed into the real body of Chriſt, and therefore to be worſhipped.

Queſt. 10. *What are the outward* ELEMENTS, *appointed by Chriſt, in this ſacrament?*

Anſw. They are [*bread and wine*], Mark xiv. 22. 23.

Queſt. 11. *What* ſort *of bread and wine is proper to be uſed?*

Anſw. Juſt ſuch as is ordinarily uſed in entertainments among men.

Queſt. 12. *Is the ſacrament of the ſupper to be received, by every partaker, in* both *elements?*

Anſw. To be ſure it ought: for our Lord gave *both* elements to his diſciples; and the apoſtle appoints *both* the elements to be diſpenſed to communicants, 1 Cor. xi. 28. *Let a man examine himſelf, and ſo let him eat of that* BREAD, *and drink of that* CUP. And therefore the with-holding of the cup from the people, as is done by the church of Rome, is a piece of ſacrilegious impiety.

Queſt. 13. *What is* ſignified *by the bread and the wine?*

Anſw.

Anſw. The [*body*] and [*blood*] of Chriſt, 1 Cor. xi. 24. 25.

Queſt. 14. *What is to be underſtood by Chriſt's* body *and* blood?

Anſw. His incarnation and ſatisfaction, for the complete accompliſhment of our redemption, John vi. 51.—*The bread that I give, is my fleſh, which I will give for the life of the world.*

Queſt. 15. *What is the analogy, or reſemblance, betwixt the bread and wine, and what is ſignified and repreſented by theſe elements?*

Anſw. As bread and wine make a ſufficient entertainment for the nouriſhment of the body; ſo the righteouſneſs and fulneſs of Chriſt, are a full and ſatisfying feaſt for the refreſhment of the ſoul, John vi. 55. *My fleſh is meat indeed, and my blood is drink indeed.*

Queſt. 16. *What are the ſacramental* ACTIONS *with reference to theſe elements?*

Anſw. They are all of them comprehended in the *anſwer*, under [*giving and receiving bread and wine, according to Chriſt's appointment*].

Queſt. 17. WHOM *do theſe ſacramental actions reſpect?*

Anſw. Some of them reſpect the *adminiſtrator*, and ſome the *partakers* in this holy ordinance.

Queſt. 18. *Who are the* adminiſtrators *of this ſacrament?*

Anſw. CHRIST himſelf was the *firſt* adminiſtrator thereof; and, after him, *miniſters* of the word, lawfully called and ſet apart unto that office.

Queſt. 19. *What were the* actions *of Chriſt, the firſt adminiſtrator, which miniſters are to imitate and copy after, in diſpenſing this ſacrament?*

Anſw. After his example they *take* the bread and the cup; they *bleſs* theſe elements; they *break* the bread, and *give* both the bread and the wine to be diſtributed among the communicants.

Queſt. 20. *What is meant by* taking *the bread and the cup?*

Anſw. Chriſt's voluntary aſſuming the human nature into union with his divine perſon, Heb. ii. 16. that therein he might be a ſacrifice of infinite value in our ſtead, Eph. v. 2.

Queſt. 21. *What is implied in* bleſſing *the elements?*

Anſw. That Chriſt has appointed the bread and the wine in this ſacrament, to be the viſible ſigns or ſymbols of his

his body and blood; and likewiſe, by his example, has warranted miniſters to ſet apart, by ſolemn prayer, ſo much of theſe elements, as ſhall be uſed in this ſacrament, from a common, to a holy uſe.

Queſt. 22. *Why is Chriſt's bleſſing the elements called* his giving thanks, 1 *Cor.* xi. 24.?

Anſw. Becauſe ſo inconceivably great was his love to loſt ſinners of mankind, that he was thankful he had all their debt to pay, Pſal. xl. 7. 8. and that he was able to do it *to the uttermoſt*, Heb. vii. 25.

Queſt. 23. *What is to be underſtood by* breaking *the bread?*

Anſw. The moſt exquiſite ſufferings of the Son of God, Pſal. xxii. 14. 15. and the neceſſity of them, as the channel wherein mercy was to be vented to the ſinner, Rom. v. 21.

Queſt. 24. *What is intimated to us by* [giving] *the bread, and* [giving] *the cup, Matth.* xxvi. 26. 27.?

Anſw. It intimates, that Chriſt is the free gift of God to ſinners of mankind, for ſalvation and eternal life, John iii. 16.

Queſt. 25. *What are the ſacramental actions of the* partakers *in this ſacrament, included in their* [RECEIVING] *of bread and wine?*

Anſw. They *take* the bread and the cup; they *eat* the bread, and *drink* a part of the wine in the cup.

Queſt. 26. *What is imported in their* taking *the bread and the cup?*

Anſw. It imports, that our receiving of Chriſt, is founded on the gift and grant that is made of him in the word; for, *a man can receive nothing, except it be given him from heaven*, John iii. 27.

Queſt. 27. *What is included in their* eating *the bread, and* drinking *the wine?*

Anſw. It includes, that there ought to be an application of Chriſt to the ſoul in particular, in virtue of the particular indorſement of the promiſe, to every one that hears the goſpel: *For the promiſe*, ſays the apoſtle Peter, *is unto you*, (that is, unto every one of you), *and to your children*, Acts ii. 39.

Queſt. 28. *For what* end *did Chriſt inſtitute theſe ſacramental elements and actions?*

Anſw. That thereby [*his death*] might be [*ſhewed forth*],

1 Cor. xi. 26. and the remembrance of it kept up, Luke xxii. 19.

Queſt. 29. *What is it to* ſhew forth *the death of Chriſt?*

Anſw. It is to *profeſs*, (by partaking of this ſacrament), that we believe his death, in our room, to have been moſt acceptable to God, Eph. v. 2.; and that we acquieſce therein, together with his obedience, as the ſole ground of our hope of ſalvation, Rom. iv. 25.

Queſt. 30. *How doth it appear that his death, in our room, was* moſt acceptable *unto God?*

Anſw. By his reſurrection from the dead, 1 Theſſ. i. 10. and his entrance into glory, Luke xxiv. 26.

Queſt. 31. *How may we know if we acquieſce in the obedience and death of Chriſt, as the ſole ground of our hope of ſalvation?*

Anſw. If we are renouncing all other confidences, Hoſ. xiv. 3. and are convinced that the meritorious obedience *unto death*, of the Son of God as our Surety, is the ſole payment of the debt we were owing to law and juſtice, Jer. xxiii. 6.—*This is his name whereby he ſhall be called*, THE LORD OUR RIGHTEOUSNESS.

Queſt. 32. *Why has Chriſt appointed this ſacrament to be obſerved in remembrance of him, Luke* xxii. 19. This do in remembrance of me?

Anſw. Becauſe though his incarnation and ſatisfaction be the greateſt events that ever happened in the world, and the moſt intereſting to us, yet we are apt to *forget* them; or, at leaſt, not to have the ſolid and lively impreſſion of them habitually upon our ſpirits, Pſal. cvi. 13. *They ſoon forgat his works.*

Queſt. 33. *What is it about the death of Chriſt we ought to remember in this ſacrament?*

Anſw. The *truth* of it; the *neceſſity* of it; and the *ſufficiency* of it.

Queſt. 34. *What is it to remember the* truth *of Chriſt's death?*

Anſw. It is, by a true and ſaving faith, to believe, that Chriſt *really* did and ſuffered all theſe things for us, that are recorded of him in ſcripture, 1 Cor. xv. 3. 4.

Queſt. 35. *What is it to remember the* neceſſity *of his death, Luke* xxiv. 26. Ought not Chriſt to have ſuffered theſe things?

Anſw.

Anſw. It is to believe, that we had certainly gone *down to the pit*, unleſs God had *found a ranſom*, or an atonement, Job xxxiii. 24.

Queſt. 36. *What is it to remember the* ſufficiency *of it?*

Anſw. It is to believe that it is *infinitely valuable*; and therefore could have procured the ſalvation of *thouſands* of worlds, had it been ſo *ordained*, it being the death and blood of him, who is the ſupreme God, Acts xx. 28.—*Feed the church of God, which he hath purchaſed with his own blood.*

Queſt. 37. *In what* MANNER *ſhould we ſhew forth and remember the death of Chriſt in this ſacrament?*

Anſw. We ought to do it *fiducially*, *humbly*, *mournfully*, and *thankfully*.

Queſt. 38. *Why ought we to remember his death* fiducially?

Anſw. Becauſe as he *was delivered for our offences*, Rom. iv. 25. ſo *God raiſed him up from the dead, and gave him glory, that our faith and hope might be in God*, 1 Pet. i. 21.

Queſt. 39. *Why ought we to remember it* humbly?

Anſw. Becauſe when we are unworthy of the *leaſt* of all God's mercies, Gen. xxxii. 10. we are much more ſo of the *greateſt* that can be conferred, John iii. 16. *God* SO *loved the world*, &c.

Queſt. 40. *Why* mournfully?

Anſw. Becauſe *our ſins* were the procuring cauſe of his ſufferings, Iſ. liii. 5. 6. *He was wounded for* OUR *tranſgreſſions, he was bruiſed for* OUR *iniquities:—The Lord hath laid on him the iniquities of us all.* *

Queſt. 41. *Why ſhould the death of Chriſt be remembered* thankfully?

Anſw. Becauſe his death was in *our room*, Tit. ii. 14.; and was the *finiſhing ſtroke* of the work which his Father gave him to do, John xix. 30.

Queſt. 42. *How* often *ſhould the death of Chriſt be remembered by partaking of this ſacrament?*

Anſw. The ſcripture has not preciſely determined *how often*; but it would appear that it ought *frequently* to be done.

Queſt. 43. *How doth it appear, that the death of Chriſt ſhould be* frequently *remembered in the* ſupper?

Anſw. From the words of our Lord, 1 Cor. xi. 25. 26.—*This do ye,* AS OFT *as ye drink it, in remembrance of me; for*

* *Margin,* Hath made the iniquities of us all to meet on him.

AS OFTEN *as ye eat this bread*, &c. plainly implying, that it ought OFTEN to be done.

Queſt. 44. *When will the death of Chriſt be remembered* perpetually, *without interruption?*

Anſw. In *heaven*, though not in a ſacramental way, Rev. xxi. 22. *I ſaw no temple there.*

Queſt. 45. *How may it be proved, that it will be perpetually remembered in heaven?*

Anſw. From the *ſong* of the redeemed there, recorded Rev. i. 5. 6.—*Unto him that loved us, and waſhed us from our ſins in his own blood,—to him be glory.* And chap. v. 9.—14. *And they ſung a new ſong, ſaying,—Thou waſt ſlain, and haſt redeemed us to God by thy blood*, &c.

Queſt. 46. *Who are called* [worthy receivers], *in the* anſwer?

Anſw. None are *worthy receivers* of this ſacrament, but *true believers*; and even they, in order to their partaking worthily and comfortably, ought to have grace in *exerciſe*, as well as in the *habit*, Song i. 12.

Queſt. 47. *Why are true believers called* WORTHY *receivers?*

Anſw. Not on account of any worthineſs in themſelves, for they have nothing of their own whereof they can boaſt; but becauſe they are united to Chriſt, and have all that grace from him, which enables them to *partake* in a ſuitable and becoming manner, 2 Cor. iii. 5.

Queſt. 48. *What are the worthy receivers* [made partakers of] *in this ſacrament?*

Anſw. They are [*made partakers of* Chriſt's *body and blood, with all his benefits*].

Queſt. 49. *What is it to be* partakers of Chriſt's body and blood?

Anſw. It is to be entertained, in this ſacrament, upon all that was tranſacted upon the perſon of Chriſt, as God-man, Mediator: this being the only proper and ſuitable food of the ſoul, John vi. 51. 53.

Queſt. 50. *In what reſpect is it, that the worthy receivers are* NOT *made partakers of his body and blood?*

Anſw. They are *not* made partakers thereof [*after a corporal and carnal manner*].

Queſt. 51. *Why are theſe words inſerted in the anſwer,* [not after a corporal and carnal manner]?

Anſw.

Anſw. They are inſerted in oppoſition to the Popiſh doctrine of *tranſubſtantiation*, "which maintains a change of "the ſubſtance of bread and wine, into the ſubſtance of "Chriſt's body and blood, by conſecration of a prieſt *."

Queſt. 52. *What is the* abſurdity *of this doctrine?*

Anſw. It is "repugnant, not to ſcripture alone, but even "to common ſenſe and reaſon; overthroweth the nature of "the ſacrament; and hath been, and is the cauſe of mani-"fold ſuperſtitions, yea, of groſs idolatries †."

Queſt. 53. *How is it repugnant to* ſcripture?

Anſw. The ſcripture expreſsly affirms, that Chriſt gave the *ſame very* bread and cup to his diſciples, *after* conſecration, that he had taken into his hands *before*, Matth. xxvi. 26. 27. Whereas the doctrine of tranſubſtantiation maintains, that the elements, after conſecration, are no more the *ſame*, having only the form, colour, taſte, and ſmell of bread and wine, wanting the *ſubſtance* of either; being turned into the ſubſtance of Chriſt's body and blood: in oppoſition whereunto, the apoſtle calls the elements, after conſecration, by the *ſame names* they had before it, to intimate, that there was *no change* of their ſubſtance, 1 Cor. xi. 26. 27. 28. *As often as ye eat this* BREAD, *and drink this* CUP, *&c.*

Queſt. 54. *How is tranſubſtantiation repugnant to* common ſenſe and reaſon?

Anſw. Common ſenſe and reaſon tells us, that a body occupies but one place, and cannot be in divers places at one and the ſame time; whereas they who defend tranſubſtantiation muſt allow, that the body of Chriſt may be in a thouſand places at once, even as many places as there are conſecrated wafers.

Queſt. 55. *How doth tranſubſtantiation* overthrow the nature of the ſacrament?

Anſw. By deſtroying the ſpiritual or ſacramental relation, that is between the ſign and the thing ſignified; for, if the ſign be turned into the thing ſignified, then all relation and ſimilitude betwixt them ceaſes. Beſides, the ſacrament being a commemoration of what was done and ſuffered in the human nature of Chriſt, it ſuppoſes his body to be *abſent*, whereas tranſubſtantiation ſuppoſes it *preſent*.

* Confeſſion of faith, Chap. xxix. § 6. † Ibid.

Queſt. 56.

Queſt. 56. *How is it the* cauſe of manifold ſuperſtitions and groſs idolatries?

Anſw. In as much as ſtrange and ſurpriſing effects are aſcribed to the *hoſt*, or conſecrated wafer, even when not uſed ſacramentally: and the alledged change of the bread and wine, into the ſubſtance of Chriſt's body and blood in the ſacrament, is the very pretence, why they pay religious worſhip and adoration to the elements themſelves; which is groſs idolatry.

Queſt. 57. *What is the difference between the* Papiſts *and* Lutherans *on this head?*

Anſw. The *Papiſts* maintain, that the bread and wine loſe their own natural ſubſtance, and are turned into the ſubſtance of Chriſt's body and blood: but the *Lutherans* affirm, that the bread and wine retain their own natural ſubſtance ſtill, and at the ſame time that the ſubſtance of Chriſt's body and blood is *in*, *with*, or *under* theſe elements.

Queſt. 58. *Are not* both opinions *equally* abſurd?

Anſw. Yes: for *tranſubſtantiation* ſuppoſes, that one body may be in many places at the ſame time; and *conſubſtantiation* takes it for granted, that two bodies may be together in the ſame very place, or that they may both occupy the ſame individual ſpace at the ſame time.

Queſt. 59. *Is Chriſt offered up in this ſacrament, as a* ſacrifice *for the remiſſion of ſins?*

Anſw. No: there is therein "only a commemoration of "that one offering up of himſelf, by himſelf, upon the "croſs, once for all; and a ſpiritual oblation of all poſſible "praiſe unto God for the ſame *."

Queſt. 60. *Why doth our* Confeſſion *ſay, that Chriſt's once offering up of himſelf, was done* BY HIMSELF?

Anſw. In oppoſition to the *unbloody* ſacrifice of the *maſs*, which is offered up *daily* by the Popiſh prieſts, for remiſſion of the ſins, both of the *quick* and of the *dead*.

Queſt. 61. *What doth our* Confeſſion of Faith *affirm concerning this* "*Popiſh ſacrifice of the maſs, as they call it?*"

Anſw. It affirms, that it is "moſt abominably injurious "to Chriſt's one only ſacrifice, the alone propitiation for all "the ſins of the elect, Heb. vii. 27. †"

* Confeſſion, Chap. xxix. § 2. † Ibid.

Queſt. 62.

Queſt. 62. *Is not Chriſt* really preſent *in the ſacrament of the ſupper?*

Anſw. He is "as really, but ſpiritually, preſent to the "faith of believers in that ordinance, as the elements them-"ſelves are to their outward ſenſes, 1 Cor. xi. 29. *"

Queſt. 63. *If Chriſt be really preſent in the ſacrament only in a ſpiritual ſenſe, and not corporally, why doth he ſay of the bread,* This is my body?

Anſw. The plain obvious meaning is, This bread is the *ſign* or *ſymbol* of my body: ſo that the words are to be underſtood in the *figurative*, not in the *literal* ſenſe.

Queſt. 64. *How do you prove, that theſe words,* This is my body, *are to be underſtood in the* figurative, *and not in the* literal *and* proper *ſenſe?*

Anſw. From this known rule in all language, *That when the ſtrict literal ſenſe involves a manifeſt abſurdity, or contradiction, we muſt of neceſſity have recourſe to the figurative ſenſe:* as when the apoſtle ſays, 1 Cor. x. 4.—*That rock was Chriſt*, it cannot be underſtood *literally*, as if that rock, materially conſidered, was *really* Chriſt; but *figuratively*, that rock *ſignified* Chriſt: and ſo of a great many other ſcripture-expreſſions.

Queſt. 65. *Since the worthy receivers are not made partakers of Chriſt's body and blood, after a corporal and carnal manner,* how *do they partake of the ſame?*

Anſw. They partake of his body and blood, in this ſacrament, only [*by faith*].

Queſt. 66. *What is it for the worthy receivers to partake of his body and blood* by faith?

Anſw. It is to apply and appropriate himſelf and his righteouſneſs, [*with all his benefits*], to themſelves, Pſal. xvi. 5. 6.

Queſt. 67. *What are theſe* [benefits] *which faith, in this ſacrament, applies together with Chriſt himſelf?*

Anſw. Among many others, there are theſe three comprehenſive ones, namely, an ample indemnity of all ſin, Mic. vii. 19.; an unqueſtionable ſecurity for the progreſs of ſanctification, Job xvii. 9.; and an undoubted title to eternal life, John x. 28.

* Confeſſion, Chap. xxix. § 7.

Queſt. 68.

Queſt. 68. *Why are theſe, and the like, called* [his] *benefits?*

Anſw. Becauſe he is the purchaſer, Tit. ii. 14. proprietor, John iii. 35. and diſpenſer of them, Eph. iv. 8.

Queſt. 69. *Why are worthy receivers ſaid to be made partakers of* [all] *his benefits?*

Anſw. Becauſe where himſelf is received, all good things go along with him, 1 Cor. iii. 22. 23.—*All are yours; and ye are Chriſt's.*

Queſt. 70. *What is the fruit and effect of their being, by faith, made partakers of Chriſt, and all his benefits?*

Anſw. The fruit and effect thereof is, [*their ſpiritual nouriſhment and growth in grace*].

Queſt. 71. *What doth* [their ſpiritual nouriſhment] *imply in it?*

Anſw. That this ſacrament is not a *converting*, but a *nouriſhing* ordinance.

Queſt. 72. *What doth their* [growth in grace] *imply?*

Anſw. That the worthy receivers are already in a ſtate of grace.

Queſt. 73. *How may ſpiritual nouriſhment and growth in grace be diſcerned?*

Anſw. If there is a more enlarged deſire after the ſincere milk of the word, 1 Pet. ii. 2.; if there is more of living by faith, and not by ſenſe, 2 Cor. v. 7.; and if there is more inward oppoſition to ſin, Pſal. lxvi. 18. and outward tenderneſs in the walk, Pſal. xxxix. 1.

97. QUEST. *What is required to the worthy receiving of the Lord's ſupper?*

ANSW. It is required of them that would worthily partake of the Lord's ſupper, that they examine themſelves of their knowledge to diſcern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; leſt, coming unworthily, they eat and drink judgment to themſelves.

Queſt. 1. *What* preparatory duty *is here required of theſe that would partake of the Lord's ſupper?*

Anſw.

Anſw. It is, [*that they examine themſelves*], 1 Cor. xi. 28. *But let a man* EXAMINE *himſelf, and ſo let him eat of that bread, and drink of that cup.*

Queſt. 2. *What is it for perſons to* [examine themſelves]?

Anſw. It is to make a ſtrict inquiry into, and to paſs an impartial judgment upon their ſpiritual ſtate and frame, by the rule of the word, Pſal. lxxvii. 6. and cxix. 105.

Queſt. 3. *What is the beſt and moſt ſucceſsful way of eſſaying this duty?*

Anſw. It is to put it into the hand of the Spirit of God to manage it for us, Pſal. cxxxix. 23. 24. *Search me, O God, and know my heart,* &c.—

Queſt. 4. *Why is* ſelf-examination *neceſſary before receiving the Lord's ſupper?*

Anſw. Becauſe it is peremptorily commanded, in order to diſcover whether we be in a gracious ſtate; or, if we have grace in any meaſure of exerciſe: without either of which, there can be no comfortable partaking of this ordinance. *Let a man examine himſelf, and ſo let him eat.*

Queſt. 5. *Is this the duty of* every man, *or of* ſome *only?*

Anſw. It is unqueſtionably the duty of *every man: Let a man examine himſelf;* that is, *every* man and woman, without exception, whether they think themſelves gracious or graceleſs.

Queſt. 6. *Why ſhould a* gracious *man examine himſelf?*

Anſw. Becauſe *there is not a juſt man upon earth, that doth good, and ſinneth not,* Eccl. vii. 20.

Queſt. 7. *Why ſhould they who think they are* graceleſs, *examine themſelves?*

Anſw. Becauſe *they that be whole need not a phyſician, but they that are ſick,* Matth. ix. 12. Hereby they come to ſee more clearly their abſolute need of Chriſt.

Queſt. 8. *Is ſelf-examination the duty of theſe only who are to partake for the* firſt time?

Anſw. It is the duty of perſons every time they adventure upon this ordinance, as the words of the precept evidently bear, *SO let him eat;* that is, let none approach this holy table at any time, without firſt eſſaying this duty.

Queſt. 9. *Is ſelf-examination to be practiſed only about the time of a communion?*

Anſw. It ought to be practiſed daily or habitually, 2 Cor.

xiii. 5.; and especially in the view of such a solemn approach to the Lord at his table.

Quest. 10. *What are* these things, *about which they that would worthily partake of the Lord's supper, are required to examine themselves?*

Answ. They are required to examine themselves [*of their knowledge,—of their faith,—of their repentance, love, and new obedience*].

Quest. 11. *What are they to try or examine about their* [knowledge]?

Answ. If they have a *competent measure* of it; and if the measure they have, be of a *saving kind.*

Quest. 12. *What is that* competent measure *of knowledge, which is requisite to the worthy receiving of the Lord's supper?*

Answ. That there be some uptaking of the person, offices, and righteousness of Christ; of the fulness, freedom, and stability of the covenant of grace; of the nature, use, and end of the sacrament of the supper; and likewise of our own manifold sins and wants.

Quest. 13. *Why is such a knowledge necessary?*

Answ. It is necessary [*to discern the Lord's body*].

Quest. 14. *What is it* to discern the Lord's body *in this sacrament?*

Answ. It is to view the meritorious atonement, made by the Son of God in our nature, through the vails of bread and wine, which are designed to signify and represent the same.

Quest. 15. *Who are they who are guilty of* not discerning *the Lord's body?*

Answ. They who rest in partaking of the outward elements, without a solid belief of the mysteries that are wrapt up in them.

Quest. 16. *How may we know if the measure of knowledge we have attained, be of a* saving kind?

Answ. If we think we know nothing yet, as we ought to know, 1 Cor. viii. 2.; if we are following on to know the Lord more and more, Hos. vi. 3.; and if our knowledge influences our practice, John xiii. 17. *If ye know these things, happy are ye if ye do them.*

Quest. 17. *Why is* [faith] *necessary to the worthy partaking of the Lord's supper?*

Answ. It is necessary in order [*to feed upon him*].

Quest. 18.

Queſt. 18. *What is it* to feed *upon Chriſt in the ſacrament of the ſupper?*

Anſw. It is to receive in to our ſouls, from his fulneſs, all that ſpiritual good which is exhibited to us in the promiſe, John i. 16.

Queſt. 19. *What is it* of Chriſt *that faith feeds upon in the ſacrament?*

Anſw. It feeds upon all theſe *diſcoveries* of him that are made in the word; ſuch as, his perſon, offices, mediatorial characters, and relations, John vi. 57.

Queſt. 20. *How may we know if we have that faith which feeds on Chriſt in the word and ſacrament?*

Anſw. Where this true and ſaving faith is, it is of an appetizing nature, whettening the ſpiritual appetite after more and more of him, Iſ. xxvi. 8. 9.; it purifies the heart, Acts xv. 9.; accounts all things but loſs for Chriſt, Phil. iii. 8.; and is careful to maintain good works, Tit. iii. 8.

Queſt. 21. *What is the uſe of* [repentance] *in this ſacrament?*

Anſw. Without repentance, there can be no mourning for ſin, which is an inſeparable concomitant of faith's looking to, or improving a crucified Saviour in this ordinance, Zech. xii. 10.—*They ſhall look upon me whom they have pierced, and they ſhall mourn for him.*

Queſt. 22. *How may we know if our repentance be genuine, or of a right kind?*

Anſw. It is true and genuine, if we are grieved for ſin as it is offenſive to God, Pſal. li. 4.; if we are forſaking, and turning from it both in heart and life, Hoſ. xiv. 8.; and particularly, if we are deeply affected with the ſin of unbelief, John xvi. 9.

Queſt. 23. *What neceſſity is there for the exerciſe of the grace of* [love] *in partaking the Lord's ſupper?*

Anſw. Without love to Chriſt, there can be no communion with him in this, or any other ordinance, John xiv. 21. —*He that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him.*

Queſt. 24. *How may we know if our love to Chriſt be ſincere and unfeigned?*

Anſw. If it put us upon eſſaying the moſt difficult duties he may call us unto, Pſal. xxiii. 4.; if it engages us to put a favourable conſtruction upon the afflicting providences we

meet with in our lot, Heb. xii. 10.; and if we love his members out of love to himſelf, or becauſe they are *begotten of him*, 1 John v. 1.

Queſt. 25. *Why is the obedience required of worthy receivers called* [new obedience]?

Anſw. Becauſe it flows from a new *principle* of faith and love, Gal. v. 6.; is performed in a new *manner*, namely, in the ſtrength of *the grace that is in Chriſt Jeſus*, 2 Tim. ii. 1.; and is directed to a new *end*, even the glory of God, 1 Cor. x. 31.

Queſt. 26. *How may we know if our obedience is indeed* new obedience?

Anſw. If we are conſcientiouſly diligent in the practice of all commanded duty, and at the ſame time look on ourſelves as unprofitable ſervants, Luke xvii. 10.; and lean wholly to the ſurety-righteouſneſs as the ſole ground of our acceptance, Iſ. xlv. 24.

Queſt. 27. *What* riſk *do they run who omit to examine themſelves as to the above graces, before they come to the Lord's table?*

Anſw. They run the riſk of [*coming unworthily*].

Queſt. 28. *What is it to come* unworthily?

Anſw. It is to come without any real ſenſe, or ſolid uptaking of the need that we ſtand in of Chriſt, as *of God made unto us wiſdom, righteouſneſs, ſanctification, and redemption*, 1 Cor. i. 30.

Queſt. 29. *What* danger *do they incur, who thus come unworthily?*

Anſw. [*They eat and drink judgment to themſelves*], 1 Cor. xi. 29.

Queſt. 30. *In what ſenſe can they who come unworthily, be ſaid to* eat and drink judgment to themſelves?

Anſw. In ſo far as by their eating and drinking unworthily, they do that which renders them obnoxious to the righteous judgment of God.

Queſt. 31. *What* [judgment] *do they render themſelves obnoxious unto?*

Anſw. To *temporal* judgments, or afflictions of various kinds, in a preſent life; and to *eternal* judgment, or condemnation, (if mercy prevent not), in the life to come, 1 Cor. xi. 30. 32.

Queſt. 32.

Queſt. 32. " *May not one who doubteth of his being in Chriſt,* " *or of his due preparation, come to the Lord's ſupper?*"

Anſw. "—If he be duly affected with the apprehenſion of " the want of" an intereſt in Chriſt, " and unfeignedly deſires " to be found in him, and to depart from iniquity;" in that caſe, " he is to bewail his unbelief, and labour to have " his doubts reſolved; and in ſo doing, he may and ought " to come to the Lord's ſupper, that he may be further " ſtrengthened. *"

Queſt. 33. *When may a perſon be ſaid to be duly affected with the apprehenſion of the want of an intereſt in Chriſt?*

Anſw. When he is filled with a reſtleſs uneaſineſs, and can take no comfort in any outward enjoyment, while he thinks himſelf deſtitute of an intereſt in him; and, at the ſame time, is active and diligent in the uſe of all the ordinary means, wherein he is uſually to be found, Song iii. 1.—5.

Queſt. 34. " *May any who profeſs the faith, and deſire to* " *come to the Lord's ſupper, be kept from it?*"

Anſw. " Such as are found to be ignorant or ſcandalous, " notwithſtanding their profeſſion of the faith, and deſire to " come to the Lord's ſupper, may and ought to be kept " from that ſacrament, by the power which Chriſt hath left " in his church; until they receive inſtruction, and mani- " feſt their reformation †."

Queſt. 35. *Why ought the* ignorant *to be kept back?*

Anſw. Becauſe they cannot diſcern the Lord's body, nor take up the end and deſign of this ſacrament, and therefore will but eat and drink judgment to themſelves, 1 Cor. xi. 29.

Queſt. 36. *Why ought the* ſcandalous *to be kept from this ſacrament?*

Anſw. Becauſe, by the habitual immorality of their practice, they manifeſt themſelves to be under the dominion of the prince of darkneſs; and therefore, while in that ſtate, can have no right to the privileges which belong only to the members of Chriſt's family, 1 Cor. x. 21.

Queſt. 37. " *What is required of them that receive the ſa-* " *cramen of the Lord's ſupper, in the time of the admini-* " *ſtration of it?*"

* Larger Cat. Queſt. 173. † Ibid. Queſt. 173.

Anſw.

Anſw. "It is required of them, that they—heedfully "diſcern the Lord's body, and affectionately meditate on "his death and ſufferings, and thereby ſtir up themſelves "to a vigorous exerciſe of their graces; in ſorrowing for ſin, "hungering and thirſting after Chriſt, feeding on him by "faith,—and in renewing their covenant with God, and "love to all the ſaints *."

Queſt. 38. *What is it for the Lord's people to* renew their covenant *with him at his table?*

Anſw. It is to acquieſce anew in the covenant of grace, as made with Chriſt, Iſ. xliv. 5.; and in ſo doing, to ſurrender themſelves to the Lord, to be wholly his, truſting that he will keep them by his power, *through faith unto ſalvation*, 1 Pet. i. 5.

Queſt. 39. *What is it for them to renew their* love to all the ſaints, *on that occaſion?*

Anſw. It is to embrace the opportunity of being at the Lord's table, to breathe out the ſecret and habitual deſires of their ſouls before him, that all the ſaints, as well as themſelves, may ſhare abundantly out of the fulneſs of Chriſt, Pſal. xc. 14.; and that they *keep* themſelves *in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life*, Jude verſ. 21.

Queſt. 40. *What is the duty of Chriſtians, after they have received the ſacrament of the Lord's ſupper?*

Anſw. It is "ſeriouſly to conſider how they have behaved "themſelves therein, and with what ſucceſs; if they find "quickening and comfort, to bleſs God for it, beg the continuance of it, watch againſt relapſes, fulfil their vows, "and encourage themſelves to a frequent attendance on "that ordinance †."

Queſt. 41. *What is it to* fulfil our vows?

Anſw. It is to ſet about the practice of all commanded duty, according to our engagement, Pſal. cxvi. 16. 18.; and at the ſame time depend upon the grace and furniture that is in Chriſt Jeſus for the right performance thereof, Phil. iv. 13.

Queſt. 42. *What if Chriſtians can find no preſent benefit by their attendance on this ordinance?*

Anſw. Then they are "more exactly to review their pre-

* Larger Cat. Queſt. 174. † Ibid. Queſt. 175.

"paration

" paration to, and carriage at the ſacrament; in both " which, if they can approve themſelves to God, and their " own conſciences, they are to wait for the fruit of it in due " time *."

Queſt. 43. *What if they have failed in their preparation to, and carriage at the ſacrament?*

Anſw. Then " they are to be humbled, and attend upon " it afterward with more care and diligence †."

Queſt. 44. " *Wherein do the ſacraments of baptiſm and the* " *Lord's ſupper* agree?

Anſw. " In that the author of both is God; the ſpiritual " part of both is Chriſt and his benefits; both are ſeals of " the ſame covenant;—and to be continued in the church of " Chriſt until his ſecond coming. ‡"

Queſt. 45. *Wherein do they* differ?

Anſw. " In that baptiſm is to be adminiſtered but once, " with water, to be a ſign and ſeal of our regeneration and " ingrafting into Chriſt, and that even to infants: whereas " the Lord's ſupper is to be adminiſtered often, in the ele- " ments of bread and wine, to repreſent and exhibit Chriſt " as ſpiritual nouriſhment to the ſoul, and to confirm our " continuance and growth in him, and that only to ſuch as " are of years and ability to examine themſelves. ‖"

98. Quest. *What is prayer?*

Answ. Prayer is an offering up of our deſires to God, for things agreeable to his will, in the name of Chriſt, with confeſſion of our ſins, and thankful acknowledgment of his mercies.

Queſt. 1. " *Are we to pray to God only?*"

Anſw. " God only being to be believed in, and worſhip- " ped with religious worſhip; prayer, which is a ſpecial " part thereof, is to be made by all to him alone, and to " none other. **"

* Larger Cat. Queſt. 175. † Ibid. ‡ Ibid. Queſt. 176.
‖ Ibid. Queſt. 177. ** Ibid. Queſt. 179.

Queſt. 2.

Queſt. 2. *Why is prayer to be made by all to God alone, and to none other?*

Anſw. Becauſe "God only is able to ſearch the hearts, "hear the requeſts, pardon the ſins, and fulfil the deſires "of all.*"

Queſt. 3. *May we not direct our prayers to any of the perſons of the adorable Trinity?*

Anſw. To be ſure we may: for the Three-one-God being the ſole object of religious worſhip; which ever of the three perſons we addreſs, the other two are underſtood as included, 2 Cor. xiii. 14.

Queſt. 4. *Why may we not pray to angels, or ſaints departed?*

Anſw. Becauſe it would be groſs idolatry, they being but mere creatures; nor can they ſupply the wants, nor remove the miſeries which ſin has brought upon us.

Queſt. 5. *Do we pray to God to* inform *him of what he knew not before?*

Anſw. Not at all: for from eternity he knew all the thoughts that ever ſhould paſs through our minds in time, Pſal. cxxxix. 2. 4.

Queſt. 6. *Do we pray to him that we may alter his mind, or incline him to any thing which he was formerly unwilling to grant?*

Anſw. No; for with him is *no variableneſs, neither ſhadow of turning*, Jam. i. 17.; but we pray to him, that we may obtain what we know and believe he is willing to confer, 1 John v. 14. *This is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us.*

Queſt. 7. *What are the ſeveral* parts *of prayer mentioned in this anſwer?*

Anſw. They are theſe *three;* petition, confeſſion, and thankſgiving.

Queſt. 8. *In which of theſe doth prayer properly conſiſt?*

Anſw. In PETITION, or ſupplication.

Queſt. 9. *How doth the* anſwer *deſcribe our* petitions *or ſupplications?*

Anſw. It deſcribes them to be [*an offering up of our deſires to God*].

* Larger Cat. Queſt. 179.

Queſt. 10.

Queſt. 10. *Why are our petitions called* [our deſires]?

Anſw. Becauſe the words of our mouth, without the deſires of our heart, are nothing but empty ſounds in the ears of God, Iſ. xxix. 13.—*This people draw near to me with their mouth,—but have removed their heart far from me.*

Queſt. 11. *Why muſt there be* [an offering up] *of our deſires to God?*

Anſw. Becauſe prayers are *ſpiritual ſacrifices*, 1 Pet. ii. 5.; and all ſacrifices were appointed to be offered to God only, 2 Kings xvii. 35. 36.

Queſt. 12. *From whence flow the deſires of the heart?*

Anſw. From a ſenſe of need: we cannot have any earneſt deſire after that, the want whereof we are no way affected with; for, *the full ſoul loatheth an honey-comb*, Prov. xxvii. 7.

Queſt. 13. *For what* [THINGS] *ought we to offer up our deſires to God?*

Anſw. [*For things agreeable to his will*].

Queſt. 14. *What* [will] *of God are we to have our eye upon, when we aſk any thing from him?*

Anſw. We are to have our eye, not upon his *ſecret*, but upon his *revealed* will, Deut. xxix. 29.

Queſt. 15. *How ſhall we know, if what we aſk be agreeable to his revealed will?*

Anſw. If we aſk what he has *promiſed*, we are ſure it is agreeable to his revealed will to confer it, becauſe the *promiſe is to* us, Acts ii. 39.

Queſt. 16. *Are we ſtraitened, or narrowed, in our requeſts, when we are confined to the promiſe as the ſubject-matter of them?*

Anſw. By no means: for the promiſe contains infinitely more than we are able to *aſk or think*, Eph. iii. 20.

Queſt. 17. *May we aſk temporal mercies at the hand of God?*

Anſw. Yes; becauſe they are promiſed, ſo far as we have any real need of them, Pſal. xxxiv. 10. Iſ. xxxiii. 16.

Queſt. 18. *Whether ought temporal or ſpiritual mercies to have the preference in our requeſts?*

Anſw. Spiritual mercies ought to have the preference, Matth. vi. 33. *Seek ye* FIRST *the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.*

Queſt. 19. *What is meant by the* kingdom of God, and his righteouſneſs?

Anſw. The work of grace in the ſoul, and the ſurety-righteouſneſs imputed, as the foundation thereof, Rom. viii. 4.

Queſt. 20. *Why are theſe to be ſought in the firſt place?*

Anſw. Becauſe abſolutely neceſſary to ſalvation, Rom. v. 21.

Queſt. 21. *In whoſe* NAME *are we to aſk things agreeable to God's will?*

Anſw. [*In the name of Chriſt*].

Queſt. 22. "*What is it to pray in the name of Chriſt?*"

Anſw. It is "in obedience to his command, and in con-"fidence of his promiſe, to aſk mercies for his ſake *."

Queſt. 23. *Is the bare mentioning of Chriſt's name, a praying therein?*

Anſw. No; but a "drawing our encouragement to pray, "and our boldneſs, ſtrength, and hope of acceptance in "prayer, from Chriſt and his mediation †."

Queſt. 24. "*Why are we to pray in the name of Chriſt?*"

Anſw. Becauſe "the ſinfulneſs of man, and his diſtance "from God, by reaſon thereof, is ſo great, as that we can "have no acceſs into his preſence without a Mediator ‡."

Queſt. 25. *Is there any other Mediator but Chriſt, in whoſe name we may approach unto God?*

Anſw. No: "There being none in heaven or earth ap-"pointed to, or fit for that glorious work but Chriſt alone; "we are to pray in no other name but his only, Col. iii. "17. ‖"

Queſt. 26. *Can we, of ourſelves, pray in a right manner?*

Anſw. No; unleſs the *Spirit of ſupplication* is poured upon us, (Zech. xii. 10.) to help our infirmities; *for we know not what to pray for as we ought*, Rom. viii. 26.

Queſt. 27. "*How doth the Spirit help us to pray?*"

Anſw. "——By enabling us to underſtand both for "whom, and what, and how prayer is to be made **."

Queſt. 28. "*For whom are we to pray?*"

Anſw. "For the whole church of Chriſt upon earth; for "magiſtrates, and miniſters; for ourſelves, our brethren; "yea, our enemies; and for all ſorts of men living, or that "ſhall live hereafter ††."

* Larger Cat. Queſt. 180. † Ibid. ‡ Ibid. Queſt. 181. ‖ Ibid.
** Ibid. Queſt. 182. †† Ibid Queſt. 183.

Queſt. 29.

Queſt. 29. *What are we to pray for, in behalf of the* whole church of Chriſt upon earth?

Anſw. *That they all may be one* in Chriſt the glorious head, John xvii. 21.; and that they may *grow up into him in all things*, Eph. iv. 15. till they *all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt*, verſ. 13.

Queſt. 30. *What ſhould we pray for with reference to* magiſtrates?

Anſw. That they may not be *a terror to good works, but to the evil*, Rom. xiii. 3.; and that under them, we may lead a quiet and peaceable life, in all godlineſs and honeſty, 1 Tim. ii. 2.

Queſt. 31. *What ſhould we pray for in behalf of* miniſters?

Anſw. That they may not SHUN *to declare*, unto their hearers, *all the counſel of God*, Acts xx. 27.; and that they may *watch for* their *ſouls, as they that muſt give account*, Heb. xiii. 17.

Queſt. 32. *Can we be hearty in praying for* others, *if we neglect to pray for* ourſelves?

Anſw. No: for, if we are indifferent about the ſtate of our own ſouls, it is impoſſible we can be concerned for others, any farther than our intereſt and affection bind us, Job xxvii. 10.

Queſt. 33. *Who are* our brethren *whom we are to pray for?*

Anſw. They are not only our kindred, according to the fleſh, but all the members of the viſible church; yea, all our fellow-creatures, 1 John iv. 21.

Queſt. 34. *What are we to pray for, in behalf of our* enemies?

Anſw. That their hearts may be changed, their tempers ſoftened, that however they have carried towards us, they may be made Chriſt's friends, and partakers of eternal ſalvation through him, Matth. v. 44. compared with Luke xxiii. 34.

Queſt. 35. *If we are to pray for* all ſorts of men living, *how may we pray about the* Roman Antichriſt?

Anſw. Out of the love we ſhould bear to our fellow-creatures, who are under the yoke and dominion of the Roman Antichriſt, we ought to pray no otherwiſe about him,

than that the Lord would ſoon *conſume* him *with the Spirit of his mouth*, and *deſtroy* him *with the brightneſs of his coming*, 2 Theſſ. ii. 8.

Queſt. 36. *What do we mean, when we pray for* thoſe that ſhall live hereafter?

Anſw. We hereby deſire, that Chriſt's kingdom and intereſt may be propagated and advanced in the world, until his ſecond coming, Pſal. cii. 18. John xvii. 20.

Queſt. 37. *Whom are we* not *to pray for?*

Anſw. We are not to pray "for the dead, 2 Sam. xii. "23. nor for thoſe that are known to have ſinned the ſin "unto death, 1 John v. 16. *"

Queſt. 38. *Why ſhould we not pray for the* dead?

Anſw. Becauſe at death the ſtate of every man and woman is unalterably fixed, Luke xvi. 22.—27.

Queſt. 39. *How may theſe be* known, *who have* ſinned the ſin unto death?

Anſw. By their rejecting the goſpel which they once profeſſed to embrace; by their malice and envy againſt Chriſt and the way of ſalvation through him; by their treating the convincing evidences of Chriſtianity, and the peculiar doctrines thereof, with blaſphemy and contempt; and by their rooted hatred of all religion, and the profeſſors of it.

Queſt. 40. *Why are we not to pray for theſe, who are known to have ſinned this ſin?*

Anſw. Becauſe the *ſin againſt the Holy Ghoſt* is declared, in ſcripture, to be unpardonable, [Matth. xii. 31. 32.]; in regard it is a wilful and blaſphemous oppoſition to the teſtimony of the Spirit of God concerning Chriſt, as the only way of ſalvation, Luke xii. 10. †

Queſt. 41. "*For what things are we to pray?*"

Anſw. "For all things tending to the glory of God, the "welfare of the church, our own or others good: but not "for any thing that is unlawful ‡."

Queſt. 42. "*How are we to pray?*"

Anſw. "We are to pray—with underſtanding, faith, "ſincerity, fervency, love, and perſeverance ‖."

Queſt. 43. *What is it to pray with* underſtanding?

* Larger Cat. Queſt. 181.

† See a farther account of the *ſin againſt the Holy Ghoſt*, Part I. on the head of *Sin in general.*

‡ Larger Cat. Queſt. 184. ‖ Ibid. Queſt. 185.

Anſw.

Anſw. It is to have ſome knowledge of God, who is the object of prayer, Pſal. lxv. 2.; of our own neceſſities, which are the ſubject-matter thereof, Pſal. lx. 11.; and of the promiſes, which are our encouragement therein, Numb. xiv. 17. 18. 19.

Queſt. 44. *What is it to pray in* faith?

Anſw. It is to believe, that we receive the promiſed bleſſings we aſk, becauſe he has ſaid, *What things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them*, Mark xi. 24.

Queſt. 45. *What is it to pray with* ſincerity *and* fervency?

Anſw. It is to have the heart and affections earneſtly intent upon what we are praying for, Pſal. xvii. 1. *O Lord, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips.*

Queſt. 46. *What is that* love *to God, which ſhould be exerciſed in prayer?*

Anſw. It is an ardent deſire of his preſence, Iſ. xxvi. 9. and an unfeigned delight in him, as the moſt amiable and ſoul-ſatisfying object, Pſal. lxxiii. 25.

Queſt. 47. *What is it to pray with* perſeverance, *Eph.* vi. 18.?

Anſw. It is to continue *inſtant in prayer*, as the word is rendered, Rom. xii. 12.; or, to bear up againſt all diſcouragements, and not to give over, though we have not a ſpeedy anſwer or return, Matth. xv. 22.—29.

Queſt. 48. *Is there any difference betwixt praying with* perſeverance, *and* praying always, *or* without ceaſing, 1 *Theſſ.* v. 17.?

Anſw. The difference may lie in this, that to pray *with perſeverance*, is not to weary of the duty, or deſiſt from it, though we do not immediately obtain what we are praying for; but to pray *always*, or *without ceaſing*, is to ſtudy to maintain a praying frame, Pſal. lxxiii. 23. and not to neglect the ſeaſons of prayer, as they recur upon us, Pſal. lxi. 2.

Queſt. 49. *What are the ſeveral* kinds *of prayer pointed at in ſcripture?*

Anſw. They are commonly ranked under theſe *three*, namely, *ſecret*, *private*, and *public* prayer.

Queſt. 50. *What is* SECRET *prayer?*

Anſw. It is the retirement of individuals, or ſingle perſons, from all company with others, for a time, that they may

may have free and familiar intercourſe with God by themſelves, Matth. vi. 6. *But thou, when thou prayeſt, enter into thy cloſet; and when thou haſt ſhut thy door, pray to thy Father which is in ſecret.*

Queſt. 51. *Is ſecret prayer incumbent on every Chriſtian?*

Anſw. Yes: becauſe every Chriſtian has his own particular wants to be ſupplied, Pſal. lxx. 5. doubts to be ſolved, Iſ. xxxviii. 14. and difficulties to be removed, 2 Cor. xii. 8. which none but God himſelf can do, Pſal. xxxv. 10.

Queſt. 52. *May there not be ſecret prayer even in company with others?*

Anſw. Yes: there may be what is ordinarily called EJACULATORY prayer.

Queſt. 53. *What is* ejaculatory *prayer?*

Anſw. It is a ſecret and ſudden lifting up of the ſoul's deſires to God, upon any emergency that may occur in providence.

Queſt. 54. *How may this kind of prayer be gone about?*

Anſw. Either by a ſimple thought darted up to heaven, as it would ſeem Nehemiah did, chap. ii. 4.; or, by words uttered in the mind, yet ſo as the voice cannot be heard, as we read that Hannah did, 1 Sam. i. 13.

Queſt. 55. *What ſucceſs have theſe ejaculatory breathings of ſoul met with?*

Anſw. They have met with very quick and happy returns, as in the inſtance of Moſes, who, in the midſt of the people's murmuring at the Red ſea, diſpatched his deſires to heaven, in ſome ſhort ejaculation, to which the Lord gave a preſent return, Exod. xiv. 15.—*Wherefore crieſt thou unto me? ſpeak unto the children of Iſrael, that they go forward.* And the *ſons of Reuben*, &c. when fighting with the Hagarites, 1 Chron. v. 20.—*They cried to God in the battle, and he was intreated of them.*

Queſt. 56. *What is the uſefulneſs of ejaculatory prayer?*

Anſw. It tends to maintain fellowſhip with God, without any interruption of our lawful callings, Pſal. lxxiii. 23.: it is alſo a mean to repel ſudden temptations, 2 Cor. xii. 8. 9.; and to diſpoſe the heart for the more ſolemn performance of the ſtated duties of prayer and praiſe in the ſeaſon of them, Pſal. xlii. verſes 6th and 8th compared.

Queſt. 57. *What is* PRIVATE *prayer?*

Anſw.

Anſw. It is prayer among a few Chriſtians, met together for joining in that ſolemn exerciſe, Rom. xvi. 5.

Queſt. 58. *How is it commonly diſtinguiſhed?*

Anſw. Into *family* *, and *ſocial* prayer.

Queſt. 59. *What is* ſocial *prayer?*

Anſw. It is to pray in a fellowſhip ſociety of Chriſtians, out of ſeveral families, intermixed with ſpiritual conference upon ſoul-edifying ſubjects; and that at ſuch times, as they mutually agree upon, among themſelves, Mal. iii. 16.

Queſt. 60. *What is* PUBLIC *prayer?*

Anſw. It is the ſolemn worſhipping of God by the church, in her public aſſemblies, wherein a *paſtor*, or one authorized to preach the goſpel, is always the mouth of the people to God, Acts xx. 36.

Queſt. 61. *What is it to* JOIN *in private or public prayer, where one is the mouth of the reſt?*

Anſw. It is to offer up the deſires that come from the mouth of the *ſpeaker*, [for things agreeable to God's will], as if uttered by ourſelves.

Queſt. 62. *What is incumbent on thoſe who are the* mouth *of others in prayer to God?*

Anſw. They are called to take very ſpecial care, that their prayers be regulated exactly by the revealed will of God; in which caſe, all preſent will be encouraged to join in every part of the duty.

Queſt. 63. *What is requiſite for joining in prayer in a* right manner?

Anſw. It is highly requiſite, in order hereunto, that there be cloſe attention without wandering, Acts ii. 42. *And they continued ſtedfaſtly in—prayers;* that there be lively faith without doubting, James i. 6.; and a ſeries of ejaculation concurring with the words of God that may be ſpoken, 1 Chron. xvi. 36.

Queſt. 64. *What is the* SECOND PART *of prayer mentioned in the* anſwer?

Anſw. It is [*confeſſion of our ſins*].

Queſt. 65. *Why is* confeſſion of ſin *mentioned as a part of prayer?*

Anſw. Becauſe, being ſinners, we cannot pray in faith for any promiſed mercy, without acknowledging our unworthi-

* About family-prayer, ſee on the head *Of ſanctifying the Sabbath.*

neſs

neſs of it; or that it is infinitely above our deſert, Dan. ix. 18.

Queſt. 66. *What then doth the confeſſion of ſin neceſſarily ſuppoſe?*

Anſw. It ſuppoſes guilt, and deſerved puniſhment on account of it, Ezra ix. 13.

Queſt. 67. *Why is confeſſion of ſin neceſſary in prayer?*

Anſw. Becauſe we cannot be cordial and hearty in aſking forgiveneſs of our ſins, unleſs we are ſome way affected with a ſenſe of them, Pſal. xxv. 11.

Queſt. 68. *For what* end *ſhould we confeſs our ſins in prayer?*

Anſw. That God may be juſtified, and have the glory of his judgments, as being all of them juſt and righteous, Pſal. li. 4.; and that we may be humbled, and diſpoſed to receive deſerved favours with gratitude, Pſal. xxxii. 5.

Queſt. 69. *In what* manner *ſhould we confeſs our ſins?*

Anſw. With grief and hatred of them, Luke xviii. 13.; and with full purpoſe (in the ſtrength of grace) to forſake them, Job xxxiv. 32.

Queſt. 70. *What is the* THIRD PART *of prayer mentioned in the* anſwer?

Anſw. It is a [*thankful acknowledgment of his mercies*].

Queſt. 71. *Are prayer and thankſgiving joined together in ſcripture?*

Anſw. Yes: Pſal. cxvi. 17. *I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the Lord.*

Queſt. 72. *What is the ſubject-matter of* thankfulneſs?

Anſw. It is [*mercies*], or benefits, whether offered or received.

Queſt. 73. *Why are the bleſſings we want called* mercies?

Anſw. Becauſe having made ourſelves miſerable by ſin, we are moſt unworthy and undeſerving of them, Gen. xxxii. 10.

Queſt. 74. *Why called* [HIS] *mercies?*

Anſw Becauſe God himſelf is the author of them, and they are his free gift unto us, 1 Tim. vi. 17.

Queſt. 75. *What mercies ought we to be thankful for?*

Anſw. Both for temporal and ſpiritual; common and ſpecial mercies, Pſal. cxlv. 9.

Queſt. 76. *What is the beſt evidence of thankfulneſs to God, for his mercies of any kind?*

Anſw.

Anſw. It is to be thankful for Chriſt *his unſpeakable gift*, 2 Cor. ix. 15.

Queſt. 77. *When ought we to make thankful acknowledgment to God for his mercies?*

Anſw. At all times, and on all occaſions; there being no condition of life, but what has ſome mixture of mercy in it, Job xi. 6. Pſal. ci. 1.

Queſt. 78. *Is there ground of thankfulneſs under afflictions or chaſtiſements?*

Anſw. Though no chaſtening for the preſent be joyous, but grievous; nevertheleſs it is ground of thankfulneſs, if *afterward it yieldeth the peaceable fruit of righteouſneſs*, and *be for our profit, that we may be partakers of his holineſs*, Heb. xii. 11. 10.

Queſt. 79. *Why ought prayer to be joined, with a thankful acknowledgment of God's mercies?*

Anſw. That the mercies we receive may be bleſſed to us in the uſe of them; and that we may not, by our ingratitude, provoke God to deny us the mercies we may aſk for the future, If. i. 15.

Queſt. 80. *How may we know if our prayers are accepted and heard?*

Anſw. If we have been helped to enlargement and importunity in prayer, and yet have attained to a holy ſubmiſſion to the will of God, as to the particular we were aſking, it is a good evidence that he has heard the voice of our ſupplication, 2 Chron. xx. 12. 17.

Queſt. 81. *How may we know whether mercies come to us in the courſe of common providence, or as an anſwer of prayer?*

Anſw. This may be known both from the *manner*, and from the *time*, in which mercies are received.

Queſt. 82. *How may it appear from the* manner *in which mercies are received, that they are in anſwer to our prayers?*

Anſw. It may be known by theſe two ſigns, namely, if the mercy is granted ſpeedily and unexpectedly, If. lxv. 24.; and if other mercies are conferred together with, and over and above that which we deſired, 1 Kings iii. 12. 13.

Queſt. 83. *How may it be known from the* time *in which mercies are received, that they are given in return of prayer?*

Anſw If they are granted at the time when we need them moſt, or at the time when we are moſt earneſt and importunate about them; as Peter's deliverance from priſon was on

the very night, which Herod had determined, ſhould be his laſt; and likewiſe when the church was aſſembled to wreſtle in prayer for him, Acts xii. 6. 7. 12.

Queſt. 84. *Why doth the Lord delay mercies, which he deſigns afterward to confer?*

Anſw. He delays granting them, that we may be the more thankful for them when they come; and in the mean time to make us more aſſiduous and ardent ſupplicants for them, 2 Cor. xii. 8. 9.

99. QUEST. *What rule hath God given for our direction in prayer?*

ANSW. The whole word of God is of uſe to direct us in prayer; but the ſpecial rule of direction, is that form of prayer which Chriſt taught his diſciples, commonly called, *The Lord's prayer.*

Queſt. 1. *Why do we need* [direction] *in prayer?*

Anſw. Becauſe man is naturally a ſtranger, both to God and himſelf, being ignorant both of the glorious perfections of God, Rom. iii. 11. and of his own ſins and wants, Rev. iii. 17.

Queſt. 2. *From* whence *are we to take* direction *in prayer?*

Anſw. From [*the whole word of God*], which [*is of uſe to direct us*] therein.

Queſt. 3. *Is every* part *of the word of* equal *uſe for our direction in prayer?*

Anſw. Though "all things in the ſcripture are not alike "plain in themſelves, nor alike clear unto all *;" yet there is no part of the word, from whence an intelligent perſon, in a due uſe of the ordinary means, may not gather ſomething that may be proper matter either for petition, confeſſion, or thankſgiving in prayer, 1 John v. 14.

Queſt. 4. *Of what uſe in prayer, are the* ſins *which we read in ſcripture, that other churches before us have been guilty of, and the* judgments *which have been inflicted for the ſame?*

* Confeſſion, Chap. i. § 7.

Anſw.

Anſw. They are of uſe to direct us to pray, that the Lord would keep his church and people, in the day wherein we live, from running into the ſame ſnares, and thereby expoſing themſelves to the ſame judgments, 1 Cor. x. 11.

Queſt. 5. *Of what uſe in prayer are the* doctrines *of the word in general?*

Anſw. They are of uſe to inſtruct us in the principles of religion, or *chain* of divine truth; without ſome knowledge whereof, it is impoſſible to pray to the edification, either of ourſelves or others, Rom. x. 14.

Queſt. 6. *Of what uſe is the doctrine of the* bleſſed Trinity, *in particular, for our direction in prayer?*

Anſw. It is of ſingular uſe to point out the method, in which we are to hope for the bleſſings we pray for, namely, *from* the Father, *through* Chriſt, *by* the Spirit, according to Eph. ii. 18. *Through him* [that is, through Chriſt], *we have an acceſs by one Spirit unto the Father.*

Queſt. 7. *Of what uſe are the* offices *of Chriſt for our direction in prayer?*

Anſw. They are of uſe to direct us to pray, that *of God* he may be *made unto us wiſdom*, as a prophet; *righteouſneſs*, as a prieſt; *ſanctification*, as a king; and complete *redemption*, as being all the three in one perſon, 1 Cor. i. 30.

Queſt. 8. *Of what uſe are the* promiſes *for this end?*

Anſw. They contain the very *matter* of prayer; and the pleading of them, by faith, is alſo the right *manner* in which the duty ſhould be performed, James i. 6.

Queſt. 9. *What is* [the ſpecial rule of direction] *for the duty of prayer?*

Anſw. It is [*that form of prayer which Chriſt taught his diſciples, commonly called,* THE LORD'S PRAYER].

Queſt. 10. *Why is this called* [the ſpecial rule] *of direction?*

Anſw. Becauſe there is not any one portion of ſcripture, where the *petitory* part of prayer, is ſo comprehenſively, and methodically laid down, as in the Lord's prayer.

Queſt. 11. *Could Chriſt uſe this prayer for* himſelf?

Anſw. No: he could not put up the fifth petition, *Forgive us our debts;* becauſe he had no ſins of his own to forgive, being *ſeparate from ſinners*, Heb. vii. 26.

Queſt. 12. *Why then is it* [commonly called the LORD'S PRAYER]?

Anſw. Becauſe it was dictated by him to his diſciples, in

anſwer to their requeſt, Luke xi. 1.—*Lord, teach us to pray, as John alſo taught his diſciples.*

Queſt. 13. *Whether did Chriſt preſcribe this prayer as a* form, *or as a* pattern?

Anſw. He preſcribed it as a PATTERN, for direction in the duty of prayer, Matth. vi. 9. *After this* MANNER *pray ye.*

Queſt. 14. *What is the difference between a form and a pattern of prayer?*

Anſw. A form of prayer, is a certain mode of expreſſion, which muſt be uſed without the leaſt variation; whereas a pattern is only a directory as to the *matter*, leaving to the ſuppliant himſelf to clothe his deſires with ſuch words, as are moſt adapted to his preſent circumſtances.

Queſt. 15. *Why then is the Lord's prayer called, in the* anſwer, [THAT FORM of prayer which Chriſt taught his diſciples]?

Anſw. Becauſe the words of this prayer, "may be uſed "as a prayer" to God, equally with other ſcriptures, "ſo "that it be done with underſtanding, faith, reverence, and "other graces neceſſary to the right performance of the duty "of prayer *."

Queſt. 16. *How doth it appear, that this prayer is not deſigned for a* form, *to the preciſe words whereof, Chriſt's diſciples and followers are to be tied ſtrictly down, in all after ages?*

Anſw. This plainly appears, from its not containing, *expreſsly*, all the parts of prayer; and from its not being related by Matthew and Luke in the ſame manner.

Queſt. 17. *What are thoſe* parts *of prayer, which are not* expreſsly *contained in the Lord's prayer?*

Anſw. They are the *confeſſion of our ſins*, and the *thankful acknowledgment of God's mercies*; neither of which are in expreſs terms, but by conſequence only, contained in the ſaid prayer.

Queſt. 18. *From what part of this prayer may* confeſſion of ſins *be deduced?*

Anſw. From the *fifth* petition: for, when we pray, *Forgive us our debts*, we, by conſequence, confeſs that we have *debts* to be forgiven.

* Larger Cat. Queſt. 187.

Queſt. 19.

Queſt. 19. *How is a* thankful acknowledgment of mercies *included in the Lord's prayer?*

Anſw. When we pray, *Hallowed be thy name*, we, of conſequence, make a thankful acknowledgment of all theſe known inſtances, wherein God's name has been glorified: and when we pray, *Give us this day our daily bread*, we, upon the matter, acknowledge the bounty of his providence, which has hitherto ſo kindly ſupplied our wants.

Queſt. 20. *How do the evangeliſts Matthew and Luke* differ, *as to the manner in which they relate this prayer?*

Anſw. Though there be a perfect harmony betwixt them, as to the ſenſe or *matter* of the prayer; yet there is ſome difference as to the *mode* of expreſſion, particularly in the *fourth* and *fifth* petitions.

Queſt. 21. *How do they differ in the* fourth petition?

Anſw. Matthew has it, *Give us this day our daily bread*, chap. vi. 11.; Luke, *Give us day by day our daily bread*, chap. xi. 3.

Queſt. 22. *What is the meaning of* give us this day?

Anſw. It is a petition of what we want at preſent.

Queſt. 23. *What is imported in* give us day by day?

Anſw. The expreſſion imports, that the wants, which need to be ſupplied, will daily recur.

Queſt. 24. *How do the two evangeliſts differ, as to their manner of expreſſing the* fifth petition?

Anſw. Matthew ſays, *Forgive us our debts, as we forgive our debtors*, chap. vi. 12.; Luke expreſſes it, *Forgive us our ſins, as we forgive every one that is indebted to us*, chap. xi. 4.

Queſt. 25. *How do they differ as to the* concluſion?

Anſw. Matthew has it; Luke leaves it out.

Queſt. 26. *What is the argument from all this, againſt the Lord's prayer, being deſigned for a* ſet form?

Anſw. The argument is, that if it had been deſigned for a *ſet form*, the two evangeliſts would have expreſſed it in the ſame very words, without the leaſt variation.

Queſt. 27. *What argument is there from the* practice of the apoſtles *againſt its being a ſet form?*

Anſw. That though ſeveral prayers of theirs are recorded in the New Teſtament, yet none of them uſe the expreſs words of the Lord's prayer.

Queſt. 28. *Would it not ſeem that this prayer is commanded*

to

to be uſed as a form, from our Lord's prefixing theſe words to it, When ye pray, SAY, Our Father, *&c.* Luke xi. 2.?

Anſw. No more can be intended by this expreſſion in Luke, *When ye pray,* SAY, than what is meant in the parallel place, Matth. vi. 9. AFTER THIS MANNER *pray ye;* namely, to uſe the Lord's prayer as a *directory*; otherwiſe Luke's form, and not Matthew's, ſhould be followed.

Queſt. 29. *May none, at any rate, uſe ſet forms, however found?*

Anſw. If ſet forms are found, or agreeable to the will of God, they may be uſed by children, or ſuch as are weak in knowledge, till they acquire ſome inſight in the principles of religion; and then they ought to be laid aſide, and extemporary prayer practiſed and improved.

Queſt. 30. *But may not they, who are weak in knowledge,* read *ſound forms as their prayers to God?*

Anſw. No; they ought to repeat them, becauſe the committing of them to memory, will tend to imprint the matter of them more deeply upon the mind, than the bare reading can poſſibly do: beſides, there is not the leaſt ſhadow of an example in ſcripture, for reading prayers to God on any account whatſoever.

Queſt. 31. *Why is the* continued practice *of ſet forms unwarrantable?*

Anſw. Becauſe the caſe and circumſtance of the church in general, and every member thereof in particular, is ſo exceeding *various*, that it is impoſſible any ſet form can correſpond thereunto. Moreover, the continued practice of a ſet form, as it is an encouraging of ſloth, ſo it is an overlooking the aid of the Spirit, whoſe office it is to help our infirmities, when *we know not what we ſhould pray for as we ought*, Rom. viii. 26.

Queſt. 32. "*Of how many parts doth the Lord's prayer* "*conſiſt?*"

Anſw. "The Lord's prayer conſiſts of three parts, a pre-"face, petitions, and a concluſion.*"

100. QUEST. *What doth the preface of the Lord's prayer teach us?*

* Larger Cat. Queſt. 188.

ANSW.

ANSW. The preface of the Lord's prayer (which is, *Our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a Father, able and ready to help us; and that we ſhould pray with, and for others.

Queſt. 1. *In what words is the* [preface] *of the Lord's prayer contained?*

Anſw. It is contained in theſe words, [*Our Father which art in heaven*].

Queſt. 2. *What is the end and deſign of this preface?*

Anſw. It is to give us a *directory* how to invocate or addreſs the true object of all religious worſhip.

Queſt. 3. *What is it to* invocate *or* addreſs *God in prayer?*

Anſw. It is, in a believing and reverential manner, to make mention of ſome of his names, titles, or attributes, in a ſuitableneſs to the nature of the duty, in which we are engaged; as in 1 Kings viii. 23. Dan. ix. 4.

Queſt. 4. *Whom do we invocate, or call upon, when we addreſs the* [FATHER]?

Anſw. We invocate the Three-one-God; becauſe, though each perſon of the Trinity be the object of worſhip, 2 Cor. xiii. 14.; yet when any one of theſe adorable perſons is addreſſed, we are, in our minds, to include the other two; in regard the very ſame divine nature and eſſence is in them all, 1 Chron. xxix. 10.

Queſt. 5. *Why are we directed to addreſs the Three-one-God, as a* Father?

Anſw. To teach us that the object of true and acceptable worſhip is a reconciled God, Pſal. cxxx. 4.

Queſt. 6. *In what reſpect is God called a* Father *with reference to* men?

Anſw. He is called a Father, with reference to them, either in reſpect of creation, external covenant-relation, or the grace of adoption.

Queſt 7. *To whom is he a Father in reſpect of* creation?

Anſw. In this reſpect he is a Father to all mankind in general, Mal. ii. 10.

Queſt. 8.

Queſt. 8. *To whom is he a Father in reſpect of* external covenant-relation?

Anſw. To all the members of the viſible church, or ſuch as profeſs the true religion and their children, 2 Cor. vi. 18.

Queſt. 9. *To whom is he a Father in reſpect of the* grace of adoption?

Anſw. To believers only, or ſuch as are *the children of God by faith in Chriſt Jeſus*, Gal. iii. 26.

Queſt. 10. *May not every one who hears the goſpel warrantably cry unto God*, My Father, *according to Jer.* iii. 4.?

Anſw. No doubt but it is their duty to do ſo, upon the call and command of God; but none will actually do it in faith, but they into whoſe hearts *God hath ſent forth the Spirit of his Son*, Gal. iv. 6.

Queſt. 11. *What are we taught, when we are directed to invocate God in prayer, by the title of* Father?

Anſw. We are hereby taught, [*to draw near to God—as children to a Father*].

Queſt. 12. *In what* manner *ſhould God's children draw near to him as their Father?*

Anſw. [*With all holy reverence and confidence*].

Queſt. 13. *Why called* [holy] reverence?

Anſw. To diſtinguiſh it from that dutiful regard and reſpect which children owe to their parents by the dictates of nature's light.

Queſt. 14. *Wherein conſiſts the nature of this* [holy reverence]?

Anſw. It conſiſts in a moſt profound inward eſteem of God as a Father, accompanied with "other child-like diſpoſi-"tions *," becoming that relation, Iſ. lxiv. 9.

Queſt. 15. *What are theſe* other child-like diſpoſitions *which accompany the reverence wherewith God's children approach unto him?*

Anſw. Among others, there are patience under his rebukes, Mic. vii. 9.; obedience to his commands, Acts ix. 6.; and a fervent zeal for his honour and glory, Mal. i. 6.

Queſt. 16. *What is that* [confidence] *which God's children have in him as their Father?*

Anſw. It is that entire truſt they repoſe in him, as [*able and ready to help*] them.

* Larger Cat. Queſt. 189.

Queſt. 17.

Queſt. 17. Whence *are they perſuaded of his ability and readineſs to help them?*

Anſw. From his all-ſufficiency, Luke xi. 13. and boundleſs liberality, Pſal. lxxxiv. 11. as laid out in the promiſe for their behoof.

Queſt. 18. *What* help *doth he afford them?*

Anſw. Such a help as to do ALL; *for it is God that worketh in* us, *both to will and to do of his good pleaſure*, Phil. ii. 13.

Queſt. 19. *Why are we directed to addreſs our Father* [IN HEAVEN]?

Anſw. To teach us to draw near to him, with "heavenly "affections, Lam. iii. 41. and due apprehenſions of his ſo-"vereign power, majeſty, and gracious condeſcenſion, Iſ. "lxiii. 15. 16. *"

Queſt. 20. *What doth the conſideration of his being in heaven more particularly teach us?*

Anſw. It teacheth us *from whence* to expect our bleſſings and benefits, and likewiſe the *manner* in which we ought to addreſs God for them.

Queſt. 21. From whence *are we to expect our bleſſings?*

Anſw. From above, Jam. i. 17. becauſe they are *in heavenly places*, Eph. i. 3.

Queſt. 22. *Why are our bleſſings ſaid to be* in heavenly places?

Anſw. Becauſe their original is from thence, and *there* will the full enjoyment of them at laſt be, Pſal. xvi. 11.

Queſt. 23. *What doth the conſideration of God's being in heaven teach us, with reference to the* manner *in which we ought to addreſs him for our bleſſings?*

Anſw. It teacheth us to be modeſt, humble, and cautious, in our conceptions of, and applications to him; as being a God of ſuch inconceivable greatneſs, and glorious majeſty, Eccl. v. 2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in heaven, and thou upon earth, therefore let thy words be few.*

Queſt. 24. *Whom doth the relative pronoun* [our], *in the preface, refer unto?*

Anſw. It refers both to ourſelves and others.

* Larger Cat. Queſt. 189.

Queſt. 25. *What is the import of it as it refers to* ourſelves?

Anſw. When we are directed to ſay [*our Father*], it imports the faith and confidence we are warranted to expreſs in him, as ſtanding in ſuch an amiable relation.

Queſt. 26. *Upon what* grounds *are we warranted to expreſs our faith and confidence in him, as ſtanding in the amiable relation of* our Father?

Anſw. Upon the ground of his being *the God and Father of our Lord Jeſus Chriſt*, Eph. i. 3.; and upon the ground of our new-covenant Head calling him *my Father*, in the name of all his ſpiritual ſeed, Pſal. lxxxix. 26. *He ſhall cry unto me, Thou art* MY FATHER.

Queſt. 27. *What do theſe words*, our Father, *import, as they have a reſpect unto* others?

Anſw. They import, [*that we ſhould pray with, and for others*].

Queſt. 28. *What is it to pray* [with] *others?*

Anſw. It is to be the *mouth* of others to God, or to *join* with them in family or ſocial worſhip.

Queſt. 29. *What is it to pray* [for] *others?*

Anſw. It is to expreſs our concern about them, or our ſympathy with them before God, as ſincerely and ingenuouſly, as we would do with reference to ourſelves, were we in the ſame circumſtances, Pſal. xxxv. 13.

Queſt. 30. *Who are theſe* [others] *we ſhould pray for?*

Anſw. We ſhould pray for *all men*, 1 Tim. ii. 1.; yea, for them which deſpitefully uſe us, and perſecute us, Matth. v. 44.; but eſpecially for *all ſaints*, Eph. vi. 18.

Queſt. 31. *Why have* all *the* ſaints *a ſpecial claim to our prayers?*

Anſw. Becauſe they are the ſpecial favourites of Heaven, John xv. 9.; and therefore the very butt of the keeneſt reſentment of hell, 1 Pet. v. 8.

101. QUEST. *What do we pray for in the firſt petition?*

ANSW. In the firſt petition, (which is, *Hallowed be thy name*), we pray, That God would enable us and others to glorify him in all that whereby

whereby he maketh himſelf known; and that he would diſpoſe all things to his own glory.

Queſt. 1. *What is the meaning of the word* [petition]?

Anſw. It ſignifies aſking or deſiring of any thing.

Queſt. 2. *How many* petitions *are there in the Lord's prayer?*

Anſw. There are ſix.

Queſt. 3. *In what* order *are theſe ſix petitions ranged?*

Anſw. The three firſt bear a more immediate reſpect unto God; and the three laſt unto ourſelves.

Queſt. 4. *What are we taught by this order of ranking the petitions?*

Anſw. Hereby we are taught, firſt to pray for what concerns the glory of God, as being the higheſt and moſt valuable end; and then for what reſpects our own advantage, as being only ſubordinate thereunto, Matth. vi. 33.

Queſt. 5. *Which is the* firſt *of theſe petitions?*

Anſw. It is in theſe words, [*Hallowed be thy name*].

Queſt. 6. *What is ſignified by the* [name] *of God in this petition?*

Anſw. It is explained in the anſwer to be, [*all that whereby he maketh himſelf known*].

Queſt. 7. *What is our duty with reference to this name of God?*

Anſw. It is to pray that it may be [*hallowed*].

Queſt. 8. *What is the meaning of the word* HALLOWED?

Anſw. It is explained in the anſwer to be the ſame with *glorified*: when we pray, *Hallowed be thy name*, we pray that God himſelf may be glorified.

Queſt. 9. *By* whom *ſhould we pray that God's name may be hallowed or glorified?*

Anſw. We ſhould pray, that his name may be glorified by *himſelf*; and likewiſe that he [*would enable us and others to glorify him*].

Queſt. 10. *What do we mean, when we pray that God's name may be glorified by* himſelf?

Anſw. We mean, that he would be pleaſed daily to demonſtrate it more and more to the world, to be what it really is, moſt holy and moſt glorious, ſo as to excite that adoration and eſteem which is due to him; for, ſays he, *I will*

be ſanctified in them that come nigh me, and before all the people will I be glorified, Lev. x. 3.

Queſt. 11. Where *doth he thus demonſtrate the glory of his own name?*

Anſw. In his word; and by his works, both of creation and providence, particularly by the glorious device of redemption.

Queſt. 12. *What do we acknowledge, when we pray,* that God would enable us and others to glorify him?

Anſw. We thereby acknowledge "the utter inability and "indiſpoſition, that is in ourſelves and all men, to honour "God aright, 2 Cor. iii. 5. *"

Queſt. 13. *What is requiſite in order to our* honouring God aright?

Anſw. In order hereunto, it is requiſite that we diligently attend to the *ſeveral ways*, whereby God [*maketh himſelf known*], ſuch as, his attributes, ordinances, word, and works; and ſee if we are ſtudying to glorify him in all theſe.

Queſt. 14. *How do we glorify him in his* attributes, *or perfections?*

Anſw. When we think or ſpeak of them, with becoming reverence, and endeavour to exerciſe ſuitable acts of faith upon them; ſuch as, admiring his wiſdom, depending on his power, and truſting to his faithfulneſs, that he will do as he has ſaid.

Queſt. 15. *How do we glorify him in his* ordinances?

Anſw. When we attend upon them, and improve them for our ſpiritual nouriſhment, and growth in grace, Pſal. lxxxiv. 10.

Queſt. 16. *How do we glorify him in his* word?

Anſw. When we believe it as the record of God, John xx. 31.

Queſt. 17. *How do we glorify him in his* work *of* creation?

Anſw. When we take up and admire *his eternal power and Godhead*, as ſhining therein, Rom. i. 20.

Queſt. 18. *How do we glorify him in his* works *of* providence?

Anſw. When we have a grateful ſenſe of his mercies, Gen. xxxii. 10. and tremble at his judgments, Pſal. cxix. 120.

* Larger Cat. Queſt. 199.

Queſt. 19.

Queſt. 19. *How do we honour him in his* glorious device *of* redemption?

Anſw. When we receive and reſt upon Chriſt alone for ſalvation, as he is offered to us in the goſpel, Acts xv. 11.

Queſt. 20. *What do we mean, when we pray that God would enable* [OTHERS] *to glorify him, as well as ourſelves?*

Anſw. We thereby in effect pray, that the *earth* may *be full of the knowledge of the Lord, as the waters cover the ſea,* Iſ. xi. 9.; that ſo *from the uttermoſt part of the earth* may be *heard ſongs, even glory to the Righteous,* chap. xxiv. 16.

Queſt. 21. *What are theſe things we ſhould pray God would* prevent *and* remove, *that his name may be glorified?*

Anſw. We ſhould pray, "that he would prevent and re-"move Atheiſm, ignorance, idolatry, and whatever is diſ-"honourable to him *."

Queſt. 22. *What ſhould we pray God would do, in the* courſe *of his* providence, *for glorifying his own name?*

Anſw. [*That he would diſpoſe all things to his own glory*].

Queſt. 23. *How doth God* diſpoſe all things to his own glory?

Anſw. By bringing a revenue of glory to himſelf, even out of theſe things that ſeem moſt oppoſite thereunto, Iſ. xliii. 20.

Queſt. 24. *What are theſe* ſeemingly oppoſite things, *out of which God brings a revenue of glory to himſelf?*

Anſw. Amongſt others, there are *perſecutions*, and the *falls* of *believers*.

Queſt. 25. *How doth he bring a revenue of glory to himſelf out of* perſecutions?

Anſw. By over-ruling them to the furtherance of the goſpel, Acts xi. 19. 20. 21.

Queſt. 26. *How doth he bring glory to himſelf out of the* falls *of* believers?

Anſw. By over-ruling their falls and miſcarriages in ſuch manner, as that hereby they are made more humble, watchful, and circumſpect, for the future, Pſal. li. 3.

102. QUEST. *What do we pray for in the ſecond petition?*

* Larger Cat Queſt. 190.

ANSW.

ANSW. In the ſecond petition, (which is, *Thy kingdom come*), we pray, That Satan's kingdom may be deſtroyed; and that the kingdom of grace may be advanced, ourſelves and others brought into it, and kept in it; and that the kingdom of glory may be haſtened.

Queſt. 1. *How manifold is God's* [kingdom] *in this world?*

Anſw. TWOFOLD; namely, his *general*, eſſential, or providential kingdom; and his *ſpecial* kingdom.

Queſt. 2. *What is his* general *kingdom?*

Anſw. It is the abſolute power and ſovereignty which he exerciſes over all things in heaven, earth, and hell, for the purpoſes of his own glory, Pſal. ciii. 19.—*His kingdom ruleth over all.*

Queſt. 3. *What is his* ſpecial *kingdom?*

Anſw. It is the government and care which he exerciſes in and over his church and people, as a ſociety diſtinct from the reſt of the world, Pſal. lix. 13.—*God ruleth in Jacob unto the ends of the earth.*

Queſt. 4. *Into whoſe hands is the management of God's ſpecial kingdom committed?*

Anſw. Into the hands of Chriſt as Mediator, Pſal. ii. 6.

Queſt. 5. *How is this kingdom, as committed into his hands, uſually called?*

Anſw. His *mediatory*, or *donative* kingdom.

Queſt. 6. *Why called his* mediatory *kingdom?*

Anſw. Becauſe he holds it as Mediator, Luke xxii. 29.

Queſt. 7. *Why called his* donative *kingdom?*

Anſw. Becauſe it is *given* him of the Father as a reward of his meritorious obedience and ſuffering, Matth. xxviii. 18.; and to diſtinguiſh it from his *eſſential* kingdom.

Queſt. 8. *May his* eſſential *kingdom be ſaid to be* given *him?*

Anſw. By no means: becauſe it is *natural* to him as God equal with the Father; and can no more be given him, than his divine nature and perſonality can.

Queſt. 9. *What are we directed to pray in this petition, with reference to God's kingdom in general?*

Anſw. That it may COME: [*Thy kingdom come*].

Queſt. 10.

Queſt. 10. *In what ſenſe may we pray for the* coming *of his* eſſential *kingdom?*

Anſw. Only in this ſenſe, that he would more and more demonſtrate his ſupreme power and ſovereignty over all things; and that the ſame may be more and more acknowledged by the children of men, Pſal. lxxxiii. 18.

Queſt. 11. *Would it be warrantable for us to pray, that he would govern the world, or actually exerciſe his ſupreme power?*

Anſw. It would be no more warrantable to pray for this, than to pray that he would be an infinite Sovereign, which he cannot but be; and act agreeable to his nature, which he cannot but do.

Queſt. 12. *Whether is it the coming of God's general or ſpecial kingdom that is chiefly intended in the* anſwer?

Anſw. It is the coming of his ſpecial kingdom of *grace* here, and of *glory* hereafter.

Queſt. 13. *Are the kingdoms of grace and glory* different kingdoms?

Anſw. They are not ſo much different *kingdoms*, as different STATES in the *ſame* kingdom; according to the common maxim, *Grace is glory begun, and glory is grace conſummated*, or in perfection.

Queſt. 14. *How may the kingdom of grace, in this world, be viewed?*

Anſw. Either as to outward diſpenſation, or inward operation?

Queſt. 15. *What is it as to* outward diſpenſation?

Anſw. It is juſt the *preaching* of the goſpel, Mark i. 14. *—Jeſus came—preaching the goſpel of the kingdom of God.*

Queſt. 16. *What is it as to* inward operation?

Anſw. It is the work of ſaving grace in the ſoul, Luke xvii. 21. *Behold, the kingdom of God is within you.*

Queſt. 17. *Why called* [the kingdom of grace]?

Anſw. Becauſe the gathering of ſinners into this kingdom, for their ſalvation, is of grace, both as to the means and end, Eph. ii. 8.

Queſt. 18. *What do we pray for, with reference to the kingdom of grace, when we ſay,* Thy kingdom come?

Anſw. We do not pray that it may be *erected* as a new thing in the world, but that it may be [*advanced*] therein.

Queſt. 19. *Why ſhould we not pray, that Chriſt's kingdom*

of

of grace may be erected, *or ſet up as a* new thing *in the world?*

Anſw. Becauſe this would be, in effect, to deny that Chriſt had ever a church on this earth; whereas it is moſt certain, that ever ſince the *firſt promiſe*, he has always had a church therein, and will have it unto the end of time, Iſ. lix. 21.

Queſt. 20. *But is it not our duty to pray, that the kingdom of grace may be ſet up in theſe parts of the world* where it is not at preſent?

Anſw. To be ſure it is: for we ſhould pray, *That the word of the Lord may have free courſe, and be glorified*, 2 Theſſ. iii. 1.; and that *the earth* may *be full of the knowledge of the Lord, as the waters cover the ſea*, Iſ. xi. 9.; which is the ſame with praying, *That the kingdom of grace may be advanced.*

Queſt. 21. *What ſhould we pray for as* pre-requiſite *to the advancing of the kingdom of grace?*

Anſw. In order hereunto we ſhould pray, [*That Satan's kingdom may be deſtroyed*].

Queſt. 22. *What is the meaning of the name* SATAN?

Anſw. It is an Hebrew word, ſignifying an *adverſary*; as indeed the devil is an implacable adverſary, burning with hatred and enmity, both againſt God, and therefore called *his enemy*, Matth. xiii. 25.; and againſt man, 1 Pet. v. 8.—*Your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour.*

Queſt. 23. *What do you underſtand by* [Satan's kingdom]?

Anſw. That power and dominion which he uſurps over mankind-ſinners, who are by nature *lawful captives*, Iſ. xlix. 24. 25.

Queſt. 24. *If ſinners of mankind are by nature* lawful captives, *how can Satan's dominion over them be ſaid to be* uſurped?

Anſw. Though they be juſtly delivered into his hands, as a *jailor*, yet he has no right to rule over them as a *prince.*

Queſt. 25. *Do they not voluntarily ſubject themſelves to his dominion?*

Anſw. Yes: and this is both their ſin and their judgment, John viii. 44.

Queſt. 26. *What is the principal* ſeat *of Satan's kingdom?*

Anſw.

Anſw. The HEART of every man and woman by nature, Eph. ii. 2.

Queſt. 27. *What is the* foundation *and* bulwark *of this kingdom?*

Anſw. SIN, both original and actual, Eph. ii. 3.

Queſt. 28. *What ſhould we pray for, with reference to this kingdom of Satan?*

Anſw. That it [*may be deſtroyed*].

Queſt. 29. *Why ſhould we pray for the deſtruction of this kingdom?*

Anſw. Becauſe the work of grace cannot take place, nor ſucceed in the ſoul, but upon the ruins of Satan's intereſt in it, Luke xi. 21. 22.

Queſt. 30. *How then is Satan's kingdom deſtroyed in the world?*

Anſw. By the *advancement* of the kingdom of grace *therein.*

Queſt. 31. *When may the kingdom of grace be ſaid to be* [advanced]?

Anſw. When [*ourſelves and others* are *brought into it, and kept in it*].

Queſt. 32. *How are we and others* [brought] *into this kingdom?*

Anſw. By the gracious influences of the Spirit of God, accompanying the diſpenſation of the goſpel with irreſiſtible power, Pſal. cx. 2. 3.

Queſt. 33. *How are we and others* [kept] *in it?*

Anſw. By continued emanations of grace out of the fulneſs of Chriſt, whereby the principle of grace is quickened, ſtrengthened, and preſerved, Hoſ. xiv. 5.

Queſt. 34. *What ſhould we pray for, as the means of bringing into this kingdom?*

Anſw. We ſhould pray, "that the goſpel may be propa-"gated throughout the world, the Jews called, the fulneſs "of the Gentiles brought in; that the ordinances of Chriſt "may be purely diſpenſed, and made effectual to the con-"verting of thoſe that are yet in their ſins. *"

Queſt. 35. *What ſhould we pray for as means of being kept in it?*

Anſw. That the ſame ordinances may be effectual to the

* Larger Cat. Queſt. 191.

" confirming, comforting, and building up of theſe that " are already converted *."

Queſt. 36. *Can any ſubject of this kingdom ever apoſtatize from it?*

Anſw. No: they are kept by the power of God through faith unto ſalvation, 1 Pet. i. 5.

Queſt. 37. *Why then ſhould we pray to be kept in it?*

Anſw. Becauſe perſeverance, being a *promiſed privilege*, ſhould, on that account, be prayed for, Pſal. cxix. 28.—*Strengthen thou me according to thy word.*

Queſt. 38. *What* ſecurity *have the ſaints that they ſhall be kept in this kingdom?*

Anſw. They have the ſtability of the promiſe, Jer. xxxii. 40.; the efficacy of Chriſt's obedience to the death in their ſtead, Eph. v. 25. 27.; the prevalency of his interceſſion, John xvii. 24.; and the inhabitation of his Spirit, Rom. viii. 11. for their ſecurity in this matter.

Queſt. 39. *What is* [the kingdom of glory]?

Anſw. It is that ſtate of inconceivable happineſs and bliſs into which the ſaints ſhall be brought after death, John xiv. 2. 3.

Queſt. 40. *Wherein will the* [glory] *of this kingdom conſiſt?*

Anſw. In a perfect conformity unto, and the immediate and uninterrupted viſion and fruition of God through all eternity, 1 John iii. 2.

Queſt. 41. *When will the kingdom of glory come in the* full manifeſtation *thereof?*

Anſw. At the *ſecond* coming of Chriſt to judgment, Matth. xxv. 31. 34.

Queſt. 42. *What are we to pray for with reference to this kingdom?*

Anſw. That it [*may be haſtened*].

Queſt. 43. *When we pray that it may be* [haſtened], *do we mean, that the ſet time for the ſecond coming of Chriſt may be* anticipated, *or* come ſooner *than the moment fixed for it in infinite wiſdom?*

Anſw. No: we wiſh it no ſooner, but only expreſs our ardent *deſire to depart, and to be with Chriſt, which is far better* than to be hereaway, Phil. i. 23.

* Larger Cat. Queſt. 191.

Queſt. 44.

Queſt. 44. *Why do the ſaints ſo earneſtly deſire to be with Chriſt in glory?*

Anſw. That an eternal period may be put to all their ſinning, and to every thing that has a tendency to detract from the glory of his kingdom, and the happineſs of his ſubjects: wherefore, as *he ſaith, Surely I come quickly;* ſo they pray, *Amen, even ſo, come Lord Jeſus,* Rev. xxii. 20.

103. QUEST. *What do we pray for in the third petition?*

ANSW. In the third petition (which is, *Thy will be done on earth, as it is in heaven*), we pray, That God, by his grace, would make us able and willing to know, obey, and ſubmit to his will in all things, as the angels do in heaven.

Queſt. 1. *How manifold is the* [will] *of God?*

Anſw. TWOFOLD: his will of *purpoſe*, or diſpoſing will; and his will of *precept*, or revealed will.

Queſt. 2. *What is his will of* purpoſe, *or diſpoſing will?*

Anſw. It is what he himſelf propoſes to be done, as the final determination of the event of things, Iſ. xlvi. 10.—*My counſel ſhall ſtand, and I will do all my pleaſure.*

Queſt. 3. *How is this will commonly called?*

Anſw. It is called his will of *providence*, becauſe he infallibly brings it about, or accompliſhes it, in the courſe of his adorable providence, Pſal. cxxxv. 6.

Queſt. 4. *What is God's will of* precept, *or his revealed will?*

Anſw. It is the rule of our duty, preſcribing what he would have us to do, or not to do, Matth. xxvi. 39.—*O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs not as I will, but as thou wilt.*

Queſt. 5. *Whether is it God's will of* purpoſe *or* precept *that is meant in this petition?*

Anſw. Both are included, but chiefly his will of *precept.*

Queſt. 6. *When we ſay,* Thy will be done; *what do we pray for, with reference to God's will of* purpoſe?

Anſw. We pray [*that God, by his grace, would make us able and willing to—ſubmit*] thereto, and acquieſce therein, ſo ſoon as it is diſcovered or made known unto us, Acts xxi. 14. *And when he would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.*

Queſt. 7. *What doth our praying for* ſubmiſſion *to God's will of purpoſe or providence, neceſſarily imply in it?*

Anſw. It implies that we are "by nature—prone to repine "and murmur againſt his providence *," eſpecially in afflicting diſpenſations, Numb. xiv. 2.

Queſt. 8. *When do we* ſubmit *to afflicting diſpenſations?*

Anſw. When we juſtify God in them, Dan. ix. 7.; and acknowledge that he *hath puniſhed us leſs than our iniquities deſerve*, Ezra ix. 13.

Queſt. 9. *What do we pray for, when we pray that God's will of* precept *may be done?*

Anſw. We pray, that God, by his grace, would make us able and willing [*to know and obey*] the ſame.

Queſt. 10. *Why do we pray that God would* [make us able and willing] *to know and obey his revealed will?*

Anſw. Becauſe, "by nature, we, and all men, are not "only utterly unable and unwilling to know and do the "will of God; but prone to rebel againſt his word,—and "wholly inclined to do the will of the fleſh, and of the "devil †."

Queſt. 11. *Why do we pray that God would make us able and willing* [by his grace]?

Anſw. Becauſe it is wholly of his free love and ſovereign grace, that he worketh in us either to will or to do, Phil. ii. 13. *It is God which worketh in you, both to will and to do of his good pleaſure.*

Queſt. 12. *What do we pray for, when we pray that God would make us able and willing to* [know] *his revealed will?*

Anſw. We pray, that, by his Spirit, he would take away our natural blindneſs, and open our underſtanding, that we may *underſtand the ſcriptures*, Luke xxiv. 45.

Queſt. 13. *What do we pray for, when we pray that God would make us able and willing to* [obey] *his will?*

Anſw. We pray, that he would remove the weakneſs, indiſpoſedneſs, and perverſeneſs of our hearts; and, by his

* Larger Cat. Queſt. 192. † Ibid.

grace,

grace, incline us to ſet about, and keep up the practice of every commanded duty, in the ſtrength of that furniture which is ſecured in the promiſe, Ezek. xxxvi. 27. *I will cauſe you to walk in my ſtatutes.* 2 Cor. xii. 9. *And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs.*

Queſt. 14. *Why is knowing the will of God mentioned* before *the obeying of it?*

Anſw. Becauſe there can be no true acceptable obedience, but what flows from that ſaving knowledge, which is inſeparable from the faith of God's operation, John xiii. 17. *If ye know theſe things, happy are ye if ye do them.*

Queſt. 15. Where *ſhould we deſire that the will of God may be done?*

Anſw. We ſhould deſire that it may [*be done on earth*], by all perſons, and in all places thereon, Pſal. cl. 6.

Queſt. 16. *In* what things *ſhould we pray that the will of God may be done on earth?*

Anſw. We ſhould pray that it may be done in [*all things*], Pſal. cxix. 6.

Queſt. 17. *Why in* ALL THINGS?

Anſw. Becauſe we may be quite ſure, that God's will, both of precept and providence, is perfectly, or in every reſpect, equal and juſt, Ezek. xviii. 25.

Queſt. 18. *Whom ſhould we reſemble in our obedience?*

Anſw. The holy angels: we ſhould ſtudy to do the will of God [*as the angels do in heaven*].

Queſt. 19. *Can we know and obey the will of God* as perfectly *on earth, as the angels do in heaven?*

Anſw. No: but we ſhould *copy* after them, as to the *manner* of their obedience.

Queſt. 20. *What is it to copy after them as to the manner of their obedience?*

Anſw. It is to eſſay obedience "with the like humility, "cheerfulneſs, faithfulneſs, diligence, zeal, ſincerity, and "conſtancy, as the angels do in heaven *."

104. QUEST. *What do we pray for in the fourth petition?*

* Larger Cat. Queſt. 192.

ANSW.

ANSW. In the fourth petition, (which is, *Give us this day our daily bread*), we pray, That, of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his bleſſing with them.

Queſt. 1. *What doth our* Catechiſm *mean by* [bread] *in this petition?*

Anſw. It explains it to be [*the good things of this life*].

Queſt. 2. *What do you underſtand by* the good things of this life?

Anſw. Not only meat and drink; but clothes to cover us, houſes to ſhelter us, ſleep to refreſh us, and the like; which are called *things needful to the body*, James ii. 16.

Queſt. 3. *May not* ſpiritual mercies, *or food to our ſouls, be intended by the* bread *here mentioned?*

Anſw. No: the petition reſpects temporal mercies, or the good things of a preſent life.

Queſt. 4. *How do you prove, that the good things of this life, and not ſpiritual mercies, are intended in this petition?*

Anſw. From the *completeneſs* and *compendiouſneſs* of the Lord's prayer: for, it cannot be ſuppoſed, that, in a prayer ſo *complete*, the good things of this life would be quite omitted; or, that in a prayer ſo *compendious*, ſpiritual mercies would, without neceſſity, be repeated in this petition, when the other petitions are ſo full of them.

Queſt. 5. *Why are theſe* good things *called by the general name of* BREAD?

Anſw. Becauſe, though bread be the moſt common, yet it is the moſt uſeful and neceſſary ſupport of natural life; and therefore called the ſtaff, or *ſtay of bread*, Iſ. iii. 1.

Queſt. 6. *Why called* [daily] *bread?*

Anſw. Both becauſe our need of the ſupports of nature recurs daily; and likewiſe to teach us contentment with our preſent allowance in providence, Phil. iv. 11.

Queſt. 7. *What* quantity *of daily bread, or of the good things of this life, may we lawfully pray for?*

Anſw. For a [*competent portion*] of them.

Queſt. 8. *What is meant by a* competent portion?

Anſw. Such a meaſure of temporal comforts, as our neceſſities

ceſſities may require; or will tend to our good, Prov. xxx. 8. —*Give me neither poverty nor riches; feed me with food convenient for me.*

Queſt. 9. *What is imported in our praying, that God would* [give] *us this competent portion?*

Anſw. It imports our deſire to receive it [*of God's free gift*].

Queſt. 10. *What do we acknowledge, when we pray to receive temporal comforts* of God's free gift?

Anſw. We thereby acknowledge, "that in Adam, and "by our own ſin, we have forfeited our right to all the out-"ward bleſſings of this life, and deſerve to be wholly depri-"ved of them by God *."

Queſt. 11. *How doth it appear, that we have, by ſin, forfeited our right to outward bleſſings?*

Anſw. It appears from this, that we have thereby forfeited *our life* itſelf, Gen. ii. 17.; and therefore, by neceſſary conſequence, all the ſupports of it, Jer. v. 25.

Queſt. 12. *Why do we ſay* [Give us THIS day]?

Anſw. Becauſe if God ſhall be pleaſed to afford us the neceſſary ſupplies of each day, when it comes, we ought not to be anxiouſly ſolicitous about to-morrow, Matth. vi. 34.

Queſt. 13. *May we not lawfully pray for what reſpects the* future *condition of ourſelves, or families, in this world?*

Anſw. Yes: if God ſhall continue us, or them in life, then, in this caſe, we may lawfully beg of him, that neither we, nor they, may ever be deſtitute of what is neceſſary for our glorifying God, in the reſpective ſtations, wherein he has, or may place us while in it, Gen. xxviii. 20. 21. 22.

Queſt. 14. *Doth God's giving us our daily bread, exclude the uſe of means for the obtaining of it?*

Anſw. No: for *if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel,* 1 Tim. v. 8.

Queſt. 15. *May we not then aſcribe our daily bread to our own diligence and induſtry?*

Anſw. No: becauſe it is God who gives us ability to purſue our reſpective callings, and it is he who ſucceeds our lawful endeavours in them, Deut. viii. 17. 18.—*Thou ſhalt re-*

* Larger Cat. Queſt. 193.

member

member the Lord thy God; for it is he that giveth thee power to get wealth.

Queſt. 16. *Why do we ſay, Give us* [our] *daily bread? why do we call it* OURS?

Anſw. Becauſe whatever meaſure or proportion of outward bleſſings, God, in his providence, thinks fit we ſhould receive, is properly OURS, whether it be more or leſs, 1 Tim. vi. 8. *Having food and raiment, let us therewith be content.*

Queſt. 17. *Since both the godly and the wicked have their daily proviſion from God; what difference is there as to the* manner, *in which the one and the other hold their outward comforts?*

Anſw. There is a wide difference as to the *manner* in which the godly and the wicked hold their outward comforts, whether we conſider their reſpective *right* and *title*; their *preſent enjoyment*; or their *future expectation.*

Queſt. 18. *What is the difference as to their reſpective* right *and* title?

Anſw. The wicked have only a *civil* and *common* right; but the godly have, beſides this, a *ſpiritual* and *covenant* right alſo, 1 Tim. iv. 8.

Queſt. 19. *What is the difference as to their* preſent enjoyment?

Anſw. The godly have God's *bleſſing* on what they *preſently enjoy*; but the wicked his *curſe.* In this reſpect *a little that a righteous man hath, is better than the riches of many wicked,* Pſal. xxxvii. 16.

Queſt. 20. *What is the difference as to their* future expectation?

Anſw. The godly have the good things of this world, as pledges of the far better things of another; but the wicked have them as their *whole pay;* for they *have their portion in this life,* Pſal. xvii. 14.

Queſt. 21. *What ſhould we pray for, in order to have the comfortable uſe of the good things of this life, which God may confer upon us?*

Anſw. That we may [*enjoy his bleſſing with them*].

Queſt. 22. *Why is the bleſſing of God neceſſary to all our outward comforts?*

Anſw. Becauſe without this, none of them could reach the end for which they are uſed: our food could not nouriſh

us,

us, nor our clothes warm us, nor medicines, however ſkilfully applied, give any relief from our ailments, Job xx. 22. 23.

Queſt. 23. *Will God's bleſſing make the* meaneſt fare *anſwer the end of comfortable nouriſhment?*

Anſw. Yes: as is evident from the example of Daniel, and the other three children of the captivity, who deſired to be proven ten days, with no better cheer than *pulſe* and *water*: —*And at the end of ten days, their countenances appeared fairer and fatter in fleſh, than all the children which did eat the portion of the king's meat*, Dan. i. 12. 15.

Queſt. 24. *Why do we pray in the plural number, Give* [US]?

Anſw. To expreſs a concern for the good things of this life to the *reſt* of our fellow-creatures, as well as to ourſelves, 1 Kings viii. 35.—40.

105. QUEST. *What do we pray for in the fifth petition?*

ANSW. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*), we pray, That God, for Chriſt's ſake, would freely pardon all our ſins; which we are the rather encouraged to aſk, becauſe, by his grace, we are enabled, from the heart, to forgive others.

Queſt. 1. *Why is this petition connected with the former, by the copulative particle* [and]?

Anſw. To teach us that we can have no outward comfort with God's bleſſing, unleſs our ſins are pardoned, and our perſons accepted in Chriſt, 1 Cor. iii. 22. 23.

Queſt. 2. *What are we to underſtand by* [debts] *in this petition?*

Anſw. By *debts* we are to underſtand our SINS, whether original or actual, of omiſſion or commiſſion, Luke xi. 4.

Queſt. 3. *Why are theſe called* debts?

Anſw. Becauſe of the *debt* of *puniſhment* we owe to the juſtice

ſtice of God, on account of them, Rom. vi. 23. *The wages of ſin is death.*

Queſt. 4. *Can we pay any part of this debt to the juſtice of God?*

Anſw. No: "neither we, nor any other creature can "make the leaſt ſatisfaction" for it, Pſal. cxxx. 3. *; or pay the leaſt farthing thereof, Matth. xviii. 25.

Queſt. 5. *What other debt are we naturally owing, beſide the debt of puniſhment as tranſgreſſors?*

Anſw. We are likewiſe owing a *debt* of *obedience* to the law as a covenant; wherein we are alſo utterly inſolvent, *being unto every good work reprobate*, Tit. i. 16.

Queſt. 6. *What are we to pray for, with reference to our ſins or debts?*

Anſw. [*That God, for Chriſt's ſake, would freely pardon* them *all*].

Queſt. 7. *Whoſe prerogative is it to pardon?*

Anſw. It is GOD's only, Mic. vii. 18.

Queſt. 8. *From what ſpring or fountain in God doth pardon flow?*

Anſw. From his own gracious nature, Pſal. lxxxvi. 5. and ſovereign will, Exod. xxxiii. 19.

Queſt. 9. *What is it for God to* [pardon]?

Anſw. It is to "acquit us both from the guilt and puniſhment of ſin, Rom. iii. 26. †"

Queſt. 10. *For whoſe* ſake *doth he pardon?*

Anſw. Only [*for Chriſt's ſake*].

Queſt. 11. *What is it for God to pardon* for Chriſt's ſake?

Anſw. It is to vent his pardoning grace "through the "obedience and ſatisfaction of Chriſt, apprehended and applied by faith, Rom. iii. 25. ‡"

Queſt. 12. *Could God pardon ſin, without any reſpect to the obedience and ſatisfaction of Chriſt?*

Anſw. No: becauſe juſtice behoved to be ſatisfied; for, *without ſhedding of blood is no remiſſion*, Heb. ix. 22.

Queſt. 13. *What is the* extent *of pardoning grace?*

Anſw. It extends to [ALL *our ſins*], Pſal. ciii. 3.

Queſt. 14. *In what* manner *ſhould we expect that God will pardon all our ſins?*

* Larger Cat. Queſt. 194. † Ibid. ‡ Ibid.

Anſw.

Anſw. We ſhould expect that he will do it [*freely*], for his own *name's ſake*, Pſal. xxv. 11.

Queſt. 15. *How can God be ſaid to pardon our ſins* freely, *when he doth it on account of the ſurety-righteouſneſs imputed to us?*

Anſw. God's accepting of Chriſt as our ſurety, and his fulfilling all righteouſneſs in our room, were both of them acts of rich, free, and ſovereign grace, Pſal. lxxxix. 19. Luke xii. 50. Though the pardon of our ſins be of debt to Chriſt, yet it is free to us, Eph. i. 7.

Queſt. 16. *When a believer prays for the forgiveneſs of his daily ſins, does he pray for a new formal pardon of them?*

Anſw. Whatever may be the believer's practice as to this matter, at ſome times, through the prevalency of darkneſs and unbelief; yet it is certain, that the pardon of ſin, in juſtification, is one perfect act, completed at once, and never needs to be repeated, Mic. vii. 19.—*Thou wilt caſt all their ſins into the depths of the ſea.*

Queſt. 17. *If daily ſins are already forgiven in juſtification, in ſo far as the not imputing of them is ſecured therein; why is the believer here directed to pray for the pardon of them?*

Anſw. As the evidences of pardon may be frequently eclipſed, and fatherly diſpleaſure incurred, by our daily failings; it is therefore our duty to pray, that God's fatherly diſpleaſure may be removed, and the joy of his ſalvation reſtored, by his "giving us daily more and more aſſurance of forgive-"neſs, Pſal. li. 8. 9. 10. 12. *"

Queſt. 18. *Upon what ground may we be encouraged to aſk and expect, from God, the* intimation *of the pardon of our daily ſins and failings?*

Anſw. [*Becauſe, by his grace, we are enabled, from the heart, to forgive others*].

Queſt. 19. *What is it we forgive in* others?

Anſw. Perſonal injuries; or injuries as committed againſt ourſelves, Matth. xviii. 15.

Queſt. 20. *Have perſonal injuries an offence done to God in them?*

Anſw. To be ſure they have: and it is our duty to pray that God would forgive it, Pſal. xxxv. 13.

* Larger Cat. Queſt. 194.

Queſt. 21. *In what* manner *ſhould we forgive perſonal injuries?*

Anſw. We ſhould do it [*from the heart*].

Queſt. 22. *What is it to forgive our fellow-creatures* from the heart?

Anſw. It is not only to lay aſide all reſentment againſt them; but to wiſh, and do them all offices of kindneſs that lie in our power, as if they had never done us any injury, Matth. v. 44.

Queſt. 23. *Have we ſuch a diſpoſition in us* naturally?

Anſw. No: God enables us to it [*by his grace*].

Queſt. 24. *What are we naturally inclined unto with reference to perſonal injuries?*

Anſw. We are naturally inclined to harbour hatred and malice in our hearts on account of them, and to revenge them if we can; as was the caſe with Eſau againſt his brother Jacob, Gen. xxvii. 41.

Queſt. 25. *What ſhould excite us to the duty of forgiving perſonal injuries?*

Anſw. The *examples* of this diſpoſition recorded in ſcripture for our imitation; ſuch as, the example of Joſeph, Gen. l. 17. 21.; of Stephen, Acts vii. 60.; and of our Lord himſelf, Luke xxiii. 34.

Queſt. 26. *Can it ever be diſhonourable to forgive a perſonal injury?*

Anſw. No: it is a man's *glory to paſs over a tranſgreſſion*, Prov. xix. 11.

Queſt. 27. *Can forgiving the perſon, infer an approbation of his crime?*

Anſw. No: we may forgive the perſon, and yet charge his ſin cloſe home upon his conſcience, as Joſeph did to his brethren, Gen. xlv. 4. and l. 20.

Queſt. 28. *What if forgiveneſs imbolden the offender in the like injuries for the future?*

Anſw. The fear of this ſhould not be an excuſe for omitting the preſent duty of forgiving; becauſe we ſhould leave events to the Lord.

Queſt. 29. *When we ſay*, Forgive us our debts, AS we forgive our debtors, *do we mean to ſtate a compariſon between our forgiving others, and God's forgiving us?*

Anſw. No: there is an infinite diſproportion betwixt the one and the other; the injuries our fellow-creatures do us

are

are but few and ſmall, in compariſon of the innumerable and aggravated crimes we are guilty of againſt God, Matth. xviii. verſes 24th and 28th compared.

Queſt. 30. *Can we, in a conſiſtency with the ſcope of this petition, make our forgiving of others, the ground and reaſon of God's forgiving us?*

Anſw. No: for this would be to put our forgiving of others, in the room of Chriſt's righteouſneſs, on the account of which alone it is that God forgives us.

Queſt. 31. *What then is the true meaning of theſe words,* (as we forgive our debtors)?

Anſw. The meaning is, that we take encouragement to hope, that God will forgive us the ſins of our daily walk, from this evidence, or "teſtimony in ourſelves, that we, "from the heart, forgive others their offences, Matth. vi. "14. 15. *If ye forgive men their treſpaſſes, your heavenly "Father will alſo forgive you: but if ye forgive not men "their treſpaſſes, neither will your heavenly Father forgive "your treſpaſſes.**"

Queſt. 32. *What may we* learn *from the* verſes *juſt now quoted, for illuſtrating the meaning of this petition?*

Anſw. We may learn this from them, as the meaning of it, that our forgiving others, may be an *evidence* of God's forgiving us: and that our being of an implacable and unrelenting diſpoſition toward our fellow-creatures, who have injured us, is a ſad ſign, that our own ſins are not forgiven us of God, Matth. xviii. 35.

106. QUEST. *What do we pray for in the ſixth petition?*

ANSW. In the ſixth petition (which is, *And lead us not into temptation, but deliver us from evil*) we pray, That God would either keep us from being tempted to ſin, or ſupport and deliver us when we are tempted.

Queſt. 1. *What doth this petition neceſſarily ſuppoſe?*

Anſw. It ſuppoſes, "that the moſt wiſe, righteous, and

* Larger Cat. Queſt. 194.

"gracious

" gracious God, for divers holy and juſt ends, may ſo order " things, that we may be aſſaulted, foiled, and, for a time, " led captive by temptations, 2 Chron. xxxii. 31. *"

Queſt. 2. *How many ways may God be ſaid to* [lead] *a perſon* into temptation], *and yet not be the author of ſin?*

Anſw. Two ways; objectively and permiſſively.

Queſt. 3. *How may he be ſaid to lead into temptation* objectively?

Anſw. When his providential diſpenſations, which, in themſelves, are holy, juſt, and good, do offer, or lay before us *occaſions* for ſin.

Queſt. 4. *May theſe* occaſions *be called* incitements *or* motives *to ſin?*

Anſw. No; only our corrupt hearts abuſe them thereunto: thus David was *envious* when he *ſaw the proſperity of the wicked*, Pſal. lxxiii. 3.

Queſt. 5. *When may God be ſaid to lead his people into temptation* permiſſively?

Anſw. When he ſuffers them to be aſſaulted by the tempter, and, at the ſame time, withholds theſe aids of grace, which would prevent their compliance with the temptation; as in the caſe of David's numbering the people, 2 Sam. xxiv. 1. compared with 1 Chron. xxi. 1.

Queſt. 6. *What is the* [evil] *we pray to be delivered from, and the* temptations *we pray againſt in this petition?*

Anſw. The evil of [*ſin*], and temptations to ſin.

Queſt. 7. *What is it to be* [tempted to ſin]?

Anſw. It is to be ſtrongly ſolicited, inſtigated, and enticed thereunto, Prov. vii. 16.—24.

Queſt. 8. *Can God be the author or efficient of ſuch inſtigations and allurements?*

Anſw. By no means: *for God cannot be tempted with evil, neither tempteth he any man*, Jam. i. 13.

Queſt. 9. *Why then doth he permit them to take place?*

Anſw. That he may direct and over-rule them to the purpoſes of his own glory; as in the inſtance of Peter, Luke xxii. 31. 32. *The Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: but I have prayed for thee, that thy faith fail not.*

* Larger Cat. Queſt 195.

Queſt. 10.

Queſt. 10. *From whence do all temptations to ſin ſpring or take their riſe?*

Anſw. All of them flow from "Satan, 1 Chron. xxi. 1. "the world, Luke xxi. 34. and the fleſh, which are ready "powerfully to draw us aſide and inſnare us, Jam. i. 14.*"

Queſt. 11. *Are we liable to be drawn aſide and inſnared by theſe enemies, after we are in a ſtate of grace?*

Anſw. Yes; "even after the pardon of our ſins, by rea-"ſon of our corruption, Gal. v. 17. weakneſs, and want "of watchfulneſs, Matth. xxvi. 41. we are both ſubject to "be tempted, and forward to expoſe ourſelves unto temp-"tations, verſ. 69. 70. 71. 72.†"

Queſt. 12. *Are we able to reſiſt temptations when aſſaulted with them?*

Anſw. No: we are "of ourſelves unable and unwilling "to reſiſt them, to recover out of them, and to improve "them, Rom. vii. 23. 24.‡"

Queſt. 13. *How is Satan denominated in ſcripture, with reference to temptations?*

Anſw. He is called, by way of eminence, THE TEMPTER, Matth. iv. 3.

Queſt. 14. *Why is he ſo called?*

Anſw. Becauſe of his ſtrong and violent inſtigation and ſolicitation to ſin, Acts v. 3.

Queſt. 15. *When did he* begin *this trade of tempting?*

Anſw. He began in paradiſe, Gen. iii. 1. 4. 5.; and has been making his aſſaults upon all ranks of mankind ever ſince, 1 Pet. v. 8.

Queſt. 16. *Can Satan force or compel the will to yield to his temptations?*

Anſw. No: otherwiſe all his temptations would be irreſiſtible.

Queſt. 17. *How do you know that they are not* irreſiſtible?

Anſw. Becauſe the ſaints are exhorted to reſiſt them, Jam. iv. 7.; and have actually been enabled, by grace, to do it, 2 Cor. xii. 8. 9.

Queſt. 18. *How many are the ways, whereby Satan manages his temptations?*

Anſw. Two ways chiefly: either in a way of SUBTILTY, uſing *wiles* and devices; hence called *that old ſerpent which*

* Larger Cat. Queſt. 195. † Ibid. ‡ Ibid.

deceiveth

deceiveth the whole world, Rev. xx. 2. compared with chap. xii. 9.: or in a way of FURIOUS ASSAULT, throwing his *fiery darts*, Eph. vi. 16. In both which reſpects he is called, *in the Greek tongue*, APOLLYON; that is, a *deſtroyer*, Rev. ix. 11.

Queſt. 19. *Why called a* deſtroyer?

Anſw. Becauſe he aims at nothing leſs than the eternal ruin and deſtruction of all mankind, 1 Pet. v. 8.—*Your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour.*

Queſt. 20. *What are ſome of thoſe* chief wiles *and ſtratagems wherein he diſplays his* SUBTILTY?

Anſw. He makes choice of the moſt advantageous ſeaſons for tempting; he employs the fitteſt inſtruments for carrying on his deſigns; and ſometimes gilds over the foulеſt ſins with the faireſt names.

Queſt. 21. *What are theſe* advantageous ſeaſons *for tempting, which Satan makes choice of?*

Anſw. When a perſon is under ſore affliction and diſtreſs, Job ii. 9.; when the object is preſent that will inforce the temptation, 2 Sam. xi. 2. 4.; and after ſome remarkable manifeſtation of divine love, 2 Cor. xii. 2. 7.

Queſt. 22. *Who are the* inſtruments *he employs for carrying on his temptations?*

Anſw. Men of the greateſt power and policy, 1 Kings xii. 26.—30.; and ſometimes men of reputed piety and godlineſs: thus he employed the old prophet to ſeduce the man of God with a lie, 1 Kings xiii. 18.

Queſt. 23. *What are theſe* fair names, *under which Satan wants to make the vileſt ſins paſs among men?*

Anſw. He allures to covetouſneſs, under the name of frugality, Eccl. iv. 8.; to profuſeneſs, under the ſpecious title of generoſity, chap. v. 13. 14.: he tempts to drunkenneſs, under the diſguiſe of good fellowſhip, Prov. xxiii. 29. 30.; and to neutrality and indifference in religion, under the colour of a prudent and peaceable ſpirit, Acts xviii. 14. 15. 17.

Queſt. 24. *What are thoſe temptations, which Satan endeavours to throw in upon the ſoul, in the way of* FURIOUS ASSAULT?

Anſw. They are his temptations to *blaſphemous* and *atheiſtical thoughts.*

Queſt. 25.

Queſt. 25. *What is his plot by injecting theſe horrid ſuggeſtions?*

Anſw. Either to beget unbecoming thoughts of God, or to diſturb, vex, and diſtract the Chriſtian.

Queſt. 26. *Does he ever gain his deſign, in begetting unbecoming thoughts of God, in the minds of any of God's children?*

Anſw. Yes: as would appear by their ſpeaking ſometimes very unadviſedly with their lips, Pſal. lxxvii. 8. 9. *Is his mercy clean gone for ever? doth his promiſe fail for evermore? hath God forgotten to be gracious?*

Queſt. 27. *Are the ſaints ſuffered to continue long in ſuch ſentiments?*

Anſw. No: for as ſuch words are far from their ſtated judgment, and only flowing from their lips in the hour of temptation; ſo the Lord, by his grace, will ſoon make them change their ſpeech, as in the words immediately following, *And I ſaid, This is mine infirmity; but I will remember the years of the right hand of the Moſt High*, Pſal. lxxvii. 10.

Queſt. 28. *Do blaſphemous and atheiſtical thoughts ever take their riſe in our own hearts?*

Anſw. Frequently they do; as our Lord teſtifies, Matth. xv. 19. *Out of the* HEART *proceed—blaſphemies.*

Queſt. 29. *When may we charge ourſelves with ſuch thoughts, as ariſing in our hearts?*

Anſw. When we make no reſiſtance, but give way unto them; contrary to the command of God, *Reſiſt the devil, and he will flee from you*, Jam. iv. 7.

Queſt. 30. *Can the ſaints of God* diſtinguiſh *between blaſphemous and atheiſtical thoughts, ſuggeſted by Satan; and thoſe that ariſe in their own hearts?*

Anſw. Yes they can, in ſome meaſure; otherwiſe they would frequently be deprived of the comfortable uſe of theſe conſolations that are allowed them in the word.

Queſt. 31. *How may they know the one by the other?*

Anſw. If they are violent and ſudden, coming in like a flaſh of lightening upon the mind, Matth. xvi. 22. 23.; if their ſouls tremble at ſuch thoughts, and oppoſe them with the utmoſt abhorrence, Pſal. lxxiii. 15.; and if nothing is more grievous than to be aſſaulted with them, verſ. 21. 22.:

then they may conclude, that they are rather to be charged on Satan, than themſelves.

Queſt. 32. *What are the* extremes, *to which Satan labours to drive ſinners by his temptations?*

Anſw. Either to preſumption, or deſpair.

Queſt. 33. *What is* PRESUMPTION?

Anſw. It is a confident hope of the favour of God, and of obtaining eternal life, without any ſufficient foundation to ſupport it; like the fooliſh virgins, Matth. xxv. 11. 12.

Queſt. 34. *What is Satan's conduct with reference to* preſumption?

Anſw. He does all he can to foſter and cheriſh it, and is ſure to give it no diſturbance, Luke xi. 21. *When a ſtrong man armed keepeth his palace, his goods are in peace.*

Queſt. 35. *What is* DESPAIR?

Anſw. It is the melancholy apprehenſion of a perſon's caſe as being quite hopeleſs, and of there being no help for him in God, Jer. ii. 25.

Queſt. 36. *By what* artifices *doth Satan labour to drive perſons to this deplorable extreme?*

Anſw. By ſuggeſting that their ſins are too many, and too heinouſly aggravated, to be pardoned; that the time of forgiveneſs is paſt; or that they have been guilty of the ſin againſt the Holy Ghoſt.

Queſt. 37. *Is it poſſible that our ſins can be* more numerous, *and* more heinouſly aggravated, *than that they can be pardoned?*

Anſw. No; becauſe no bounds or limits can be ſet to the infinite mercy of God, as vented through the meritorious obedience and ſatisfaction of Jeſus; *for he will abundantly pardon*, [margin, *he will multiply to pardon*, Iſ. lv. 7.]; and he declares, that though our *ſins be as ſcarlet*, or *red like crimſon, they ſhall be white as ſnow*, and *as wool*, Iſ. i. 18.

Queſt. 38. *Can any be certain in this life, that the* time of forgiveneſs is paſt *as to them; or, that their day of grace is over?*

Anſw. No: becauſe while the goſpel continues to be publiſhed unto them, it is their unqueſtionable duty to believe the report made therein, concerning ſalvation for them in Chriſt, without diving into the ſecret counſels of God, 1 John v. 11. *This is the record, that God hath given to us eternal life: and this life is in his Son.*

Queſt. 39.

Queſt. 39. *How may a perſon know that he is not guilty of the* ſin againſt the Holy Ghoſt?

Anſw. If he is deeply concerned and perplexed about this matter, and has an habitual deſire after ſalvation by grace, he may be verily aſſured he is not guilty of this; for *they that be whole need not a phyſician, but they that are ſick*, Matth. ix. 12.

Queſt. 40. *What is the* ſecond ſpring *of our temptations above mentioned?*

Anſw. The WORLD, Mark iv. 19.

Queſt. 41. *What are the things of the world which give riſe to temptations?*

Anſw. Both the good things, and the bad things of it.

Queſt. 42. *What are the* good things *of the world, which may prove a ſnare and occaſion to ſin?*

Anſw. The profits, pleaſures, and preferments of the world, when truſted to, and reſted in, Matth. xiii. 22.

Queſt. 43. *What ſhould we pray for, in order to be delivered from ſuch temptations?*

Anſw. That God would incline our hearts unto his *teſtimonies, and not to covetouſneſs*, Pſal. cxix. 36.; and that he would ſet our *affections on things above, not on things on earth*, Col. iii. 2.

Queſt. 44. *What are the* evil things *of this world, which may prove temptations?*

Anſw. The outward troubles and afflictions we meet with therein, John xvi. 33.—*In the world ye ſhall have tribulation.*

Queſt. 45. *Is God the author of all outward afflictions?*

Anſw. Yes: Amos iii. 6. *Shall there be evil in a city, and the Lord hath not done it?* Though men may have an inſtrumental and ſinful hand in their own troubles and diſtreſſes, Jer. ii. 17. *Haſt thou not procured this unto thyſelf, in that thou haſt forſaken the Lord thy God?*

Queſt. 46. *When do* afflictions *prove temptations?*

Anſw. When we either *deſpiſe the chaſtening of the Lord*; or, *faint when we are rebuked of him*, Heb. xii. 5.

Queſt. 47. *What ſhould we pray for when triſted with afflictions?*

Anſw. That when the Lord is pleaſed to chaſten us, it may be *for our profit, that we may be partakers of his holineſs*, Heb. xii. 10.

Queſt. 48. *Which is the* third ſpring, *or fountain of our temptations?*

Anſw. The FLESH, Gal. v. 17.

Queſt. 49. *What is meant by* the fleſh?

Anſw. Our corrupt and depraved nature, Rom. viii. 8. *They that are in the fleſh, cannot pleaſe God.*

Queſt. 50. *How is the fleſh, or corrupt nature, the ſpring of temptation?*

Anſw. As it entices thereunto, Jam. i. 14.; and is the inlet to temptations from Satan and the world, Jer. xvii. 9.

Queſt. 51. *How ſhould we pray againſt ſuch temptations, as have their riſe from corrupt nature?*

Anſw. That God would not only reſtrain the pernicious tendency of our natural diſpoſitions, Pſal. xix. 13. but likewiſe fortify our ſouls, by the powerful influence of his grace, againſt all theſe evils, to which we are naturally addicted, Eph. iii. 16.

Queſt. 52. *May we pray* abſolutely *againſt temptations?*

Anſw. No; but we may put an *alternative* into God's hand with reference to them.

Queſt. 53. *What* alternative *may be put into God's hand with reference to temptations?*

Anſw. That he [*would either keep us from being tempted to ſin, or ſupport and deliver us when tempted*].

Queſt. 54. *What do we mean, when we pray,* [that God would keep us from being tempted to ſin]?

Anſw. We mean by it, that ſince the event of a temptation, with reſpect unto us, is ſo dangerous and uncertain, if God has not ſome gracious ends to anſwer thereby, he would rather be pleaſed, by his providence, to prevent the temptation, than ſuffer us to fall into it, Pſal. xix. 13.

Queſt. 55. *What do we mean, when we pray, that God would* [ſupport and deliver us when we are tempted]?

Anſw. We thereby deſire, "that, if tempted, we may, "by his Spirit, be powerfully enabled to ſtand in the hour "of temptation, Eph. iii. 16.; or, if fallen, raiſed again "and recovered out of it, Pſal. li. 12. and have a ſanctified "uſe and improvement thereof, 1 Pet. v. 8. *"

Queſt. 56. *How doth the Lord* enable *his people to* ſtand in the hour of temptation?

* Larger Cat. Queſt. 195.

Anſw.

Anſw. By making his grace ſufficient for them, and perfecting his ſtrength in their weakneſs, 2 Cor. xii. 9.

Queſt. 57. *How does he* raiſe *and* recover them out of temptation, *when fallen into it?*

Anſw. By diſcovering the corrupt and natural bias of their heart toward the temptation; humbling them on account thereof, and the offence done to God by their compliance; and by quickening their faith, to draw virtue from the righteouſneſs of the Surety, for a freſh intimation of pardon, Pſal. li. 4. 5. 7.

Queſt. 58. *When have they a* ſanctified uſe and improvement *of temptations?*

Anſw. When they are made more circumſpect, watchful, and dependent on Chriſt for the future, as being ſenſible of their inability to reſiſt the leaſt temptation without him; for he has ſaid, *Without me ye can do nothing*, John xv. 5.

Queſt. 59. *What ſhould be our habitual ſcope, and general end, in offering up this petition,* "Lead us not into temptation, but deliver us from evil?"

Anſw. Our aim and end therein, ſhould be, "that our "ſanctification and ſalvation may be perfected, 2 Cor. xiii. "9.; Satan trodden under feet, Rom. xvi. 20.; and we "fully freed from ſin, temptation, and all evil for ever, "1 Theſſ. v. 23. *"

107. QUEST. *What doth the concluſion of the Lord's prayer teach us?*

ANSW. The concluſion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*) teacheth us, to take our encouragement in prayer from God only, and in our prayers to praiſe him, aſcribing kingdom, power, and glory to him. And, in teſtimony of our deſire, and aſſurance to be heard, we ſay, AMEN.

* Larger Cat. Queſt. 195.

Queſt. 1.

Queſt. 1. *What doth the particle* [for], *which uſhers in the concluſion of the Lord's prayer, teach us?*

Anſw. It "teacheth us to enforce our petitions with ar-"guments, Rom. xv. 30. *"

Queſt. 2. *From whence are theſe* arguments *to be taken?*

Anſw. "Not from any worthineſs in ourſelves, or in any "other creature, but from God, Dan. ix. 19. †"

Queſt. 3. *What argument, for inſtance, may we fetch* from God, *to* enforce our petitions?

Anſw. That *mercy and truth have met together; righteouſneſs and peace have kiſſed each other,* Pſal. lxxxv. 10.

Queſt. 4. *What force is there in this argument?*

Anſw. A very great force; namely, that all the perfections and excellencies of the divine nature harmoniouſly agree, in conferring all promiſed bleſſings upon ſinners of mankind, on account of the meritorious obedience, and ſatisfaction of Chriſt, imputed to them, 1 Cor. iii. 22. 23.—*All things are yours, and ye are Chriſt's.*

Queſt. 5. *For what end ſhould we uſe arguments with God in prayer?*

Anſw. Not to prevail with him to grant what he does not ſee fit for us; but to quicken our own faith, and encourage our hope, to expect the good things of the promiſe which we want, in his own time and way, Dan. ix. 18.

Queſt. 6. *Why ſhould we eſſay* [in our prayers to praiſe him]?

Anſw. Becauſe *praiſe glorifies God,* Pſal. l. 23. and engageth him to hear our prayers, Pſal. lxviii. 5. 6.

Queſt. 7. *What way ſhould we praiſe him in our prayers?*

Anſw. By [*aſcribing kingdom, power, and glory to him*].

Queſt. 8. *What is meant by* [kingdom, power, and glory]?

Anſw. "Eternal ſovereignty, omnipotency, and glorious "excellency," as appertaining "to God alone, 1 Chron. "xxix. 10.—14. ‡"

Queſt. 9. *What* [kingdom] *do we aſcribe unto God as* his?

Anſw. The kingdom of *nature,* as God-Creator; and the kingdom of *grace,* as God-Redeemer.

Queſt. 10. *What encouragement may we take in prayer, from the kingdoms both of* nature *and* grace *being* his?

* Larger Cat. Queſt. 196. † Ibid. ‡ Ibid.

Anſw.

Anſw. That we ſhall want nothing that is good for us, either as we are his creatures, Pſal. cxlv. 16. or his children, Matth. vii. 11.

Queſt. 11. *Why do we aſcribe* [power] *to God, as well as* kingdom?

Anſw. Becauſe without *power*, his ſovereignty could not be maintained, or his kingdom managed, Pſal. lxvi. 3. 7.

Queſt. 12. *What encouragement may we take in prayer, from the* power *being* his?

Anſw. That no difficulty whatſoever ſhall hinder the accompliſhment of the promiſe, Rom. iv. 21.

Queſt. 13. *What do we mean by aſcribing* [glory] *to him?*

Anſw. We thereby acknowledge, that he is poſſeſſed of all theſe excellencies, that render him glorious in the eyes of men and angels; and that the praiſe and honour of every thing that is great and excellent, or has a tendency to raiſe our eſteem and admiration, is due unto him, Pſal. lxxviii. 4.

Queſt. 14. *What encouragement may we take in prayer, from the* glory *being* his?

Anſw. That the accompliſhing his glorious purpoſes, and performing his gracious promiſes, will bring in a revenue of glory and praiſe unto him, Pſal. xlv. 17.

Queſt. 15. How long *will the kingdom, power, and glory be his?*

Anſw. [*For ever*], without intermiſſion through eternity, Exod. xv. 18.

Queſt. 16. *What is the difference, in this reſpect, between God, and all earthly kings and potentates whatſoever?*

Anſw. Their kingdom, power, and glory is only of a ſhort duration, Pſal. lxxxii. 6. 7.; whereas the God with whom we have to do, changes not, but is ever the ſame, Jam. i. 17.

Queſt. 17. *Why do we ſay* [Amen] *in our prayers?*

Anſw. We ſhould do it [*in teſtimony of our deſire, and aſſurance to be heard*].

Queſt. 18. *How may we know we ſay* Amen, [in teſtimony of our deſire]?

Anſw. When "by faith we are emboldened to plead with "God, that he would—fulfil our requeſts, 2 Chron. xx. "6. 11. *"

* Larger Cat. Queſt. 196.

Queſt. 19.

Queſt. 19. *What doth the word ſignify, when we ſay it in teſtimony of our deſire?*

Anſw. In this view it properly ſignifies, *ſo be it*, or, *ſo let it be.*

Queſt. 20. *When do we ſay* Amen, *in teſtimony of our* [aſſurance to be heard]?

Anſw. When "by faith we are emboldened,—quietly to "rely upon him that he will fulfil our requeſts, 2 Chron. "xiv. 11. *"

Queſt. 21. *What doth the word ſignify, when we ſay it in teſtimony of our aſſurance to be heard?*

Anſw. In this ſenſe it denotes, *ſo it is*, or, *ſo it ſhall be.*

Queſt. 22. *In which of theſe views is the word*, Amen, *to be underſtood in the concluſion of this prayer?*

Anſw. It is to be underſtood as ſignifying both; namely, as including a teſtimony of our deſire, and likewiſe aſſurance of being heard.

Queſt. 23. *How doth this appear?*

Anſw. Becauſe there cannot be a deſire of any promiſed bleſſing *in faith*, but there muſt be ſome meaſure of aſſurance that it will be granted in God's time, and order, Pſal. x. 17.

* Larger Cat. Queſt. 196.

FINIS.

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OF

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